Christian Chymistrie,

EXTRACTING

The Honey of instruction from variety of

OBJECTS.

BEING

An handfull of Observations

Historicall, Occasionall,

and out of

Scripture.

With Applications { *Theologicall* and *Morall.*

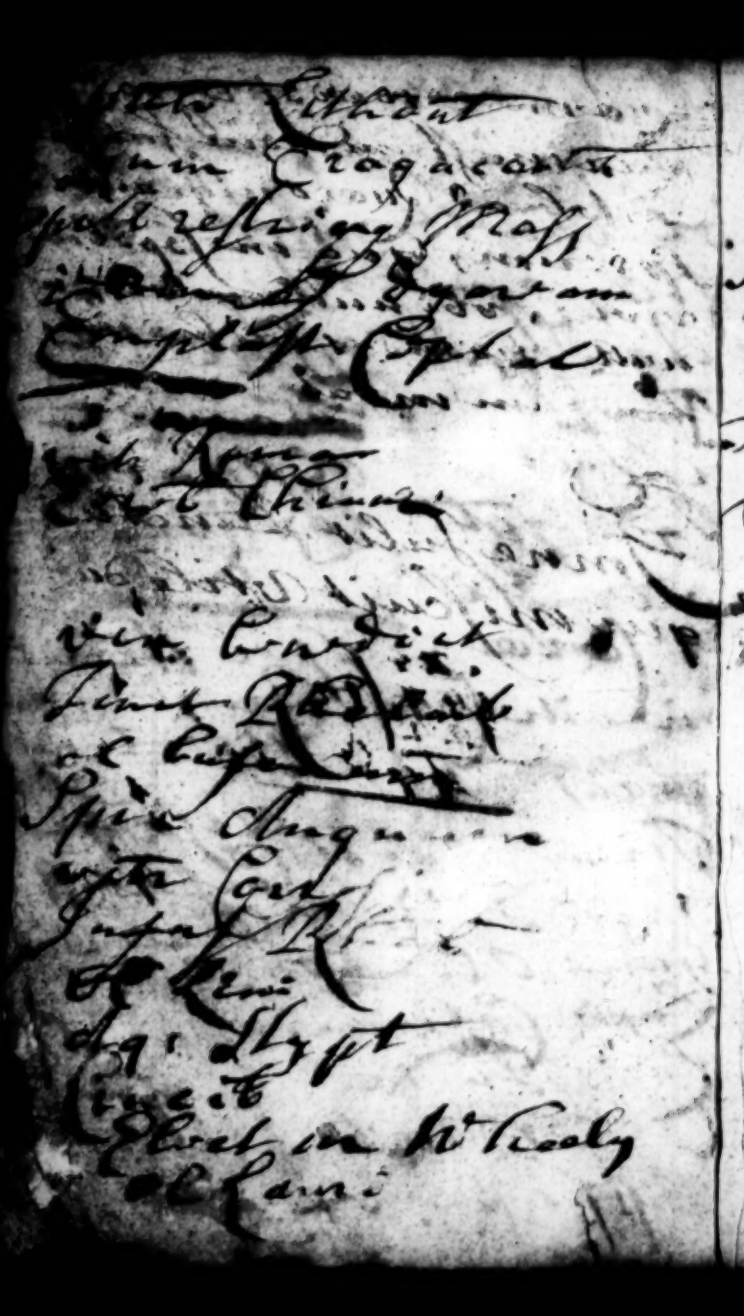
By CALEB TRENCHFIELD, sometime Minister of the Church at *Chipsted* in *Surrey.*

Go to the Ant, thou sluggard, consider her wayes and be wise, Pro. 6. 6.

I went by the field of the slothfull, and by the Vineyard of the man voyd of understanding.

Then I saw, and considered it well; I looked upon it, and received instruction, Pro. 24. 30, 32.

London; Printed by *M. S.* for *H. Crips,* at his shop in *Popes-head* Alley next *Lombard* Street. 1662.



1606/135.

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To S. J. Jacobi E.E.
with best regards
from
Albert E Jones
"Beaumont"
Toorak Victoria
2nd March 1930

To my ever Honoured Uncle *Daniel Shetterden* Esq;

SIR.

hy I should dedicate this small piece to you, will not be askt by those to whom we are both known; why I should not, would. Your great respect to a godly faithfull Ministry, hath merited to be in this kind confest by much abler pens: but your particular favour to me, challenged the first fruits of mine. You gave out your hand when I first began to go; and your incouragement and assistancy then (besides what since) requires to be first acknowledged now. My capacity extends not to a fatted Calfe, out of the stall; I here present you with a Bunch of Grapes, like those of our Countrey, comparatively sower; nay positively so, for 'tis out of mine own Vine yard, and I dwell in a cold

aire, and churlish soile, that would abase even a generous Vine, being fitter for perry and sider. If you can pick out hence any Grape meet for your pallate, that may be for food or physick; if not like Wine to cheare the heart, yet as vinegar to whet your stomack to what's better, I shall be glad if I may be but in this kind serviceable to your better thoughts, and intend your heat though per antiperistasin. *I know you have candour enough favourably to interpret what admits it, and charity enough to cover what's faulty, and goodness enough to accept of, and patronize what is (if any such here be) worthy of it; in confidence whereof I lay these before you, in testimony of my desires to serve you, and on purpose to shew that I would do some thing to approve my self somewhat worthy to be*

Your so much obliged Nephew,

Caleb Trenchfield.

CHRISTIAN
Chymiſtrie.

(1)

Scypio *Africanus* being ſhew'd a very rich ſhield, anſwered, that it was the manner of the *Romans* to truſt more in their right hands, then their left: But moſt of thoſe Champions ſet down in the Lords book of Worthies, are memorized rather for the defenſive then offenſive; and there is uſually more honour got in that field by ſuffering, then doing.

(2)

Ageſilaus playing with his young ſon, and riding upon a reed to make him ſport, was dirided by one of his familiars, as being too vaine; to whom he anſwered, *hold thy peace till thou thy ſelf art a father, and then we will heare thy advice.* When we meet with infirmities which have befallen ſome of the ſervants of God in their exigencies, we are ready

to deride their weakneſſe, or ſuſpect their ſincerity; but let us ſuſpend our Judgements, till our ſoules be in their ſoules ſtead.

(3)

The *Minturnians* changing their purpoſe of ſlaying *Caius Marius*, into purpoſes of conveighing him to the Sea ſide, were in their paſſage thither, either to go a great way about, which his danger would not allow, or to go through a wood which they accounted ſacred, and the higheſt ſacriledge to carry any thing out of it, that had been once brought into it: In this exigency, an old man among them ſteps out, and reſolves the doubt, ſaying, no way was to be ſcrupled whereby *Marius* might be ſaved. Our dayes have ſhewn us many of that opinion, that nothing ſhould be accounted holy which ſtood in the way of their ambition; but Lord, make me alwayes willing rather to go about for the obtaining of my purpoſes, then to tread over where thou haſt ſet bounds.

(4)

Cardinall *Poole* being choſen Pope by a free and faire Election; yet either out of an high conceit of his own worth, or too much deſiring to ſhew his moderation and integrity, would not then be confirmed; but willed the

Conclave

Conclave to consider of it till the next morning; in which time another of the Cardinalls had so prevailed with the rest, that they rejected *Poole*, and chose him Pope. Those things which we apprehend our selves to be excellent in, we commonly desire so much to make a shew of, that (like Physitians who willing to appear richly clad, sweiter in Plush in hot summer) by our ostentation we render that ridiculous and offensive, which might otherwise prove greatly to our reputation and advantage.

(5)

Philip King of *Macedon* being importun'd by a poor widdow to do her justice, answered, that *he was not at leasure*; to whom she replyed, *then cease to be a King*; for to do justice is that you are a King for: which he hearing, apprehended himself so homely spoken to, that he took care of her cause incontinently. Lord, thou requirest of us that we should do thee service, but we are ready to say we cannot intend it: but it may well be replyed to us, then cease to live, for therefore gavest thou us our lives, that we might lay them out in thy service.

(6)

Hipponicus intending to dedicate a costly statue, was advised by a friend to imploy

Policletus a famous workman in the making of it; but he said, *That he would not make use of such an one in that businesse, whose Art should be rather regarded then his cost.* When in preaching the great truths of Gospell Salvation, the enticing words which mans wisdom teacheth are sought out, the art is so much lookt upon by the auditors, that the matter is for the most part lost.

(7)

A Limner being desired by a certain person to draw for him an Horse tumbling, which he mistaking, drew one running; which when he had brought home, the person imploying him grew angry, that, according as he had appoynted, he had not represented him tumbling; to whom he answered, *Turne the piece, and your running Horse is a tumbling one.* Many differences have been among us, wherein we have been very angry that others have not concurd with our apprehensions, when the difference hath been onely the different way of representing.

(8)

Diogenes seeing some *Rhodians* gorgeously apparelled, while others admired them, said, *Tush, That's nothing but pride*; and seeing some *Spartans* by, in their thred-bare Caps, said, *That's but another sort of pride.* When

the vaine men of the world apply to a fantastick gallantry, tis manifest that it is nothing but pride: Oh would that when religious persons appeare to deny the world, they did not give cause to say, that theirs is pride too.

(9)

Scypio the Conquerour of *Hannibal* and scourge of *Carthage*, though by many triumphs he had replenished the common treasury, yet in all his life never bought one acre of ground for himself, nor left money enough in his Coffers to bury him. How many men have damned their souls that they might dye rich, and to that end, like overflowing Rivers, have growne great by the ruins of their Countrey, upon this account chiefly, that they may go out of the world wealthy; when *Scypio's* moderation and abstinence, have reared him up a more glorious Monument then his Conquests.

(10)

Philostratus being imployed by *Ptolomy* in building that famous *Pharos* neer *Alexandria*, engraved in the solid and durable Marble his own name, and in plaister over it, the Kings; that his in time being worne off, his own might be seen to perpetuity. Sin imprinteth in my fancy favourable and specious

conceits

conceits of it, but there are characters in my conscience of another tenour, which will abide there, when the other are vanisht, and no more to be remembred.

(11)

William Wickham being appoynted by King *Edward* in building a stately Church, wrote in in the windows, *This work made William Wickham*; for which being charged by the King, as assuming the honour of that work to himself, as the author being onely overseer, he answered, that, *He meant not he made the work, but that the worke made him*; being before but beggarly, and then in great credit. Lord, when we read in thy Word that we must work out our own Salvation, thy meaning is not, that our Salvation should be the effect of our work, but our work the evidence of thy Salvation.

(12)

The Empresse *Maud* being closely beset by her enemies neere *Winchester*, caused her selfe to be put into a Coffin, and as one dead, was safely conveighed through their Troupes. Evill concupiscences beset my soul with an almost impossibility of escaping, but the way to avoid them, is, by becoming dead to sin, not to live any longer therein.

They

(13)

They tell of a Tree in *Japan*, that flouriſheth, and is fruitfull, if kept in a dry earth; but with moyſture (which cauſeth other trees to flouriſh) withereth. Such is the ſincere Chriſtian, to whom the croſſe is a crutch, affliction raiſeth up his affection, and the heate of perſecution makes his graces flouriſh, and fruitfull; but the gentle ſhowers of proſperity decayeth his greenneſſe, and uſually makes his graces torpid, if not liveleſſe.

(14)

Among the *Turks*, every one is of ſome Trade, the Grand Seignior himſelf (though Lord of ſo many Countries, yet) daily imployes himſelfe in ſome choſen Occupation: becauſe even *Adam* in Paradiſe was by divine appointment not left idle: An huge condemnation to thoſe of our times; who think it a diſgrace to be ingaged in any profitable imployment, whereby they may promote the common good, and their own; being almoſt all onely of the trade of that *Aſſirian*, whoſe Motto was, *Ede, bibe, lude.*

(15)

Herbert in his travells tells of Fowle, which if you ſhoote ſome, the reſt fly not away, but render themſelves an eaſie prey to him that will

will kill them. How many such foolish men are there, whom others harmes make not wary, but are intangled in the same fetters of lust and misery, wherein they have seen others, and themselves have been formerly entinared?

(16)

The River *Tigris* passing through the Lake *Arethusa*, mingleth not his waters with it, but retaines its tast and colour different from that of the Lake. Such should the Christian be, though conversing in the world, yet reserving the savour of Godlinesse, and colour of religious profession unallayed.

(17)

The Virgins of *Miletus* through an unkind Melancholy being their own executioners, and that mischief much encreasing, there was a Law made, that those so dying should be carryed naked, & exposed to view through the City, upon which that evill ceased; modesty and the shame of being so laid open, though after death, prevailing more, then all other considerations could. How sad is it, that among us professing Christianity, there should be of the shamefacer sex straining healths through their Smocks, &c. and prostituting that vertue, which by the heathen was estimated at so high a rate?

The

(18)

The *Hircanians* do uſe to banquet under the falls of their Rivers, as in the ſhade, which are ſo ſteep, that they ſhoote over their heads. It often is, that wretched ſinners riot it under the guilt of thoſe ſinnes, that a tender conſcienced perſon would tremble to think of.

(19)

They have Trunks in *India* called *Sampatans*, through which they ſhoot arrows ſo invenomed, that if they prick the skin, it is very dangerous, but if they draw bloud, it is irrecoverably deadly. The firſt motions to ſin, ariſing from that root of bitterneſſe, appeare never without ſad effects; but Lord, let them never draw bloud by conſent from my will, that their deadly venome ſhould ſeize my vitalls.

(20)

Demetrius King of *Syria*, being taken priſoner by the King of *Parthia*, and by him marryed to his own ſiſter, and with all deſirable things entertained, oft attempted, and at laſt effected an eſcape into his own Countrey. Lord, with what enjoyments ſoever I am detained from thee, yet let the deſire of my ſoule be to thy name, and to the remembrance of thee, and at laſt let me obtaine an happy eſcape to thee.

Mand

(21)

Maud the Empreſſe being beſieged by the forces of King *Stephen* in *Oxford*, when the ſnow covered the ground, made her eſcape thence, by arraying her ſelf and followers in white ſheets. Lord, I am beſieged by thy juſtice, and the guilt of ſin compaſſeth me about on every ſide; but Oh cloath me with the white Robe of thy Sons Righteouſneſſe, that I may eſcape the execution of thy vengeance.

(22)

Sixtus Quintus being a great abettor of the *Spaniſh* Faction when a Cardinall, was the greateſt enemy of it when choſen Pope, the Papall dignity not being compatible with the *Spaniſh* greatneſſe in *Italy*. Lord, how far ſoever I abetted the reigne of ſin in my heart, before I received thy Spirit of adoption; yet now let me ever be a zealous oppoſer of it, the Kingdome of ſin being ſo inconſiſtent with the dignity of a ſon.

(23)

The *Papiſts* ſay, that their pictures of the Virgin *Mary* are exactly like her, being begun by Angels, and finiſhed by Saint *Luke*; though 'tis to be ſeen, that in them the Painters have uſed their wonted liberty, not two

of

of them being in all things alike, and one of them of no ſmall fame, repreſenting a blackmore: Nay there was a fellow of them, that (like *Apelles* with his *Hellen*) from the beauties of ſeverall courtiſans before him, drew the picture of this Virgine. How ſafe, and to our credit is it, to continue in the truth, for the children of the father of lyes at one time or other, will ſhew their cloven feet, and to our ſhame diſcover their breed.

(24)

Though the Northern people have made many irreſiſtible irruptions into the South, like a torrent bearing all before them; yet 'tis obſerved, that they never obtained any durable Empire, the Southern wit being an overmatch for the Northern ſtrength. If concupiſcence break forth, and hurry into ſin, exerciſing ſome ſudden acts of tyranny, yet let it not get any ſtable dominion: let the efficacy of thy grace every day weare out the ſtrength of ſin.

(25)

William Wickham begging of King *Edward* the Biſhoprick of *Wincheſter*, was told by him, *It was not fit for him, he being no learned man*; to which he anſwered, *That in recompence thereof, if his Majeſty pleaſed to beſtow it, he would make many learned men*; which

which he effected by erecting *Winchester* Colledge. How many of those goods dedicated to the incouragement of the learned, have since the dayes of *Henry* the Eighth, fallen into illiterate mens hands? 'twere well if they had so much of *Wickhams* conscience, as to reimburse some of them at least, to those primitive pious ends.

(26)

A certaine person of that Parliament, wherein the Statute for the releife of the poor passed, and a great indeavourer for the procuring of that Act, coming down into the Countrey, askt his Steward what the people said of that Statute? who answered, that he heard a labouring man say, that whereas formerly he was wont to worke six dayes in the week, now he would worke but four; which abuse of that good provision, so affected that pious Patriot, that it drew teares from his eyes in abundance. Lord, thou hast made many provisions in thy Word for my supportation and comfort, and hast promised in my necessities thy supply and protection; but let not my presumption of help from thee, cause my neglect of any of those meanes, for my Spirituall or temporall preservation, which thou hast injoyned.

The

(27)

The Sea called *Sargasso*, though four hundred miles from any land, and so deep as no ground is to be found by sounding, yet abounds with an herb called *Sargasso* like *Samper*, so thick that a Ship without a strong Gale can hardly make her way. Lord, if temptation from without be never so far removed, yet the corruption of my heart doth continually send forth the bitter fruits of evill thoughts, so that good purposes find very difficult passage; but blow thou with the fresh gales of thy Spirit, that my resolutions to serve thee may have a free course notwithstanding.

(28)

A certain person pretending himself borne blind, and cured of that defect by visiting the shrine of Saint *Alban*, with great concourse of people admiring the Saint, and praising his faith, was brought before *Humphrey* called the good Duke of *Gloceſter*, being at that place the very day of the cure; who seeming to desire satisfaction on the perfectnesse of the cure, askt the man *What colour his gown was of?* he answered, *Purple*, and in that rightly, and so of the colour of any other thing of which he was askt; where by he discovered his own hypocrisie: for said the Duke, *If the Saint hath given you your sight, he hath not withall gi-*

ven you the knowledge of colours, which is not attained but by experience. Lord, thou hast wrought a cure upon the eyes of my mind, by enlightning them with thy truth; but let me not render thy cure suspected, by undertaking to discerne those Mysteries, which are onely to be knowne by experience in heaven.

(29)

Sir *Edwin Sandys* reporteth upon his own knowledge of devout *Papists*, who have dared to perjure themselves in judgement, presuming upon the present and easie remedy of confession. Lord, thou hast in thy Word discovered repentance and faith in the Bloud of thy Son, as the meanes of blotting out of the sins of my soule: and how apt is my heart to take liberty to sin, with purpose of applying this remedy against the evill consequences of it? but let me not so trample under my feet the Bloud of thy Covenant as an unholy thing, but keepe me that such presumption may not prevaile over me.

(30)

Upon the Coast of *Norway* the ayre is so subtilly peircing, that it insensibly benums the members, chills the bloud, and brings certain death, if not with speed prevented; as our King *James* had experience, when there

there he was a Royall Suiter to Queen *Anne*. The ayre of ill company with a pestilent contagion doth seize the heart, if not with a diligent and constant resistancy repelled. Lord, I would not willingly be where such a breath rageth, lest like *Joseph* I learne to sweare by the Life of *Pharoah*; but if by thy providence I am cast into such company, let me be like Salt to season them; and not be leavened by them.

(31)

In the King of *Persia's* Court, there was an allowance of severall Countries for the maintenance of his wives apparell, one Countrey for the tire of their heads, another for their necks, and other for other parts of their bodies. The *English* nation wants little now of being at that passe; for if a Gentleman have twenty Farmes, how many of them must be parcelled out for his wife? one of them, unlesse of good revenue, not sufficing to furnish her with laced shooes, and other tingling ornaments belonging to them: And truly this vanity hath so far prevailed on both sexes, that it starved the poore, and driven all good hospitallity out of doores.

(32)

Mithamut the King of *Cambaia*, accustomed himself so to the eating of poyson, that his

breath was venomous to those that spake with him; and those women which he used for his lust, were never the subjects of a second dalliance, but dyed in the congression. Those that accustome themselves to sin, their very company is contagious, but a strict familiarity with them cannot be had, without the greatest danger.

(33)

Bajazet the great *Turke*, being in his March against *Tamerlane* overheard a Shepherd sweetly tuning his Oaten pipe; to whom he said, *Happy thou that art not distracted with these solicitous, and weighty cares.* We oft admire the peace and contentedness of the meane estate, but are more in love with the pomps and vanities of the wealthier; like *Alexander*, who said, *Vellem Diogenes esse, si Alexander non essem.*

(34)

Apelles coming to the house of *Protogenes*, and not finding him at home, was by the servant required his name, that he might tell his Master who was there to speake with him; in answer to whom, he askt for a pencill, and therewith drew a line on a tablet there standing, and bid him shew that to his Master when he came home, at sight whereof by the Art expressed therein, *Protogenes* knew none but

Apelle

Apelles hand did it. Lord, the impulſes of thy Spirit, of Satan, and my own corruption, make their acceſſes to my heart, but without a name, by which they may be knowne whoſe they be; but if the lines drawne on the tablet of my heart, be holy, regular, and conformable to the rules of thy Word, I know then 'tis thy hand that did it: but if they impreſſe other Characters, let them be diſdained as none of thine, and the doore ſhut againſt them, as thoſe that are minded to deſtroy.

(35)

The *Romane* State never met with ſuch diſaſterous fortune, as when aſſailed at their own doores; The *Gaules* and *Hannibal* afterward Warring upon them in *Italy*, bringing their Common-wealth almoſt to an utter expiration; becauſe in forraigne Wars they fought much with Auxilliary ſtrength, beſide their own: In the *Italian* they were left to reſt upon their own leggs. Lord, I find my ſelfe indifferently able to reſiſt temptation from without, thy grace being aſſiſted with ſhame, feare, and other helps which reaſon bringeth; But the difficulty is, then to ſtand when aſſailed by unruly paſſions, of which no eye is witneſſe but thine own: therefore aſſiſt thou that infuſed principle,

with such fresh supplies from thy selfe, that though the combate be more arduous, yet the victory may be certaine.

(36)

There being a great mutiny among the Souldiers of *Alexander* the Great, he bespake them with the most pacifying language that he might; but observing that rather to exasperate then allay their fury, he leaped from his Throne, and with his own hands ran his sword through some of the most mutinous; upon which the rest relented, and begging his pardon, complyed with his commands. When my affections prove mutinous, and rebell against grace, there's no arguing of the case with them, for they gather strength by treaty: but the way is, to fly in the face of them by an immediate detestation, there being no expedient in this case, like a speedy resolution.

(37)

A *Grecian* Ambassador being at the *Persian* Court, where 'tis expected that reverence be done to the King, by prostrating the body upon the ground, (a thing so abhor'd by the *Grecians* that they executed some of their Ambassadors at their returne for so doing) he purposely let fall his Ring at his entrance, that by stooping downe to take it up, he might

might seeme to do that reverence which they expected, and yet preserve his own thoughts, by directing his intention to another purpose. Lord, how many have found out bolder and balder inventions, wherewith to cheat their consciences, for the accomplishing of their ends, acting, though more plausibly, yet no lesse certainly contrary to their principles? but do thou assist me, that I may exercise my selfe alwayes to have a conscience voyd of offence, first towards thy selfe, and then towards men.

(38)

The *Lacedemonians* had two staves exactly like, one of which the Generall had to the Wars, the other remained with the *Ephori*: messages of importance and secrecy, were written upon slips of Parchment, rouled upon one of these staves; wch being taken off, could not be read, (the lines answering unequally) till rouled upon the other staffe of the same size. Lord, the booke of thy eternall decrees is the staffe kept by thee, that of thy Word, the staffe delivered to me; if the characters of thy Election written upon my heart are legible applyed to thy Word, I am certaine they are such as will be acknowledged by thee, when at that day, they shall be applyed to thy eternall decrees.

(39)

Under the *Papacy*, any ſins find eaſie abſolution, if the perſon be not ſuſpected of *Proteſtaniſme*; and any opinions have tolerable favour, if not derogatory from Papall authority. How often (beſides by *Jehu*) hath that queſtion been put, who is on my ſide, who? and if the party have been right for that cauſe, if his religion be that of *Mahomet*, or his life like that of *Apicius*, he need not doubt but he ſhall find fair entertainment.

(40)

The *Perſian* being invaded by the Great *Turke*, burnes up all which may be of any uſe to ſuſtaine man or beaſt; that thoſe who could not be overcome by force, might be weakened with famine. *Sine cerere & Bacchofriget Venus*, and not to make proviſion for the fleſh, is not the leaſt help to abate the ſtrength of luſt.

(41)

Philonides Alexanders Currier paſſing from *Scicion* to *Elis*, accomplithed his journey thither in much more day-light, then he could returne back againe; becauſe in his paſſage Weſtward, he accompanied the Sun, in his returne Eaſtward, contrarily: Lord, in ſeeking after the things that are ſpirituall

I find the comfort long abiding after those pursuits, because in such actions thy Spirit the Comforter beares me company; but the pleasure of the things of this life is quickly benighted, because thy Spirit leads another course.

(42)

At that memorable battel between the *Carthaginians* and *Romanes* at the *Thrasimene* Lake, a very great earthquake (at the same time happening) was not apprehended by either Army. The most important and shaking considerations, never so earnestly prest, seldome obtaine audience from hearts taken up with the immoderate cares after things of this life.

(43)

'Tis a tradition that the elder Church used the recitation of two Creeds, *that* called the Apostles, and the *Nicene*, the one with a low, the other with a loud voice; because the first was composed in the times of persecution, when the Church durst but as it were whisper its Confession; the other in the time of peace, when it might make a bolder profession. Lord, if it be thy will, give us peace, that thy Truth may be spoken loud, and professed publickly; if otherwise, give us that [illegible] not to whisper it, but professe it boldly.

There-

(44)

There was a *Bengalan* not long since, who is said to live three hundred and thirty years, but in that time had his hoary head changed to its originall blackneſſe, and his decayed teeth supplyed with new ones. There's none shall live that life which never endeth, but are first new borne, and restored, as to those decayes which *Adams* fall brought, putting off the old man which is corrupt, with his deeds, and putting on the new, which after God is created in righteousneſſe and true holineſſe.

(45)

I have hugely wondred, that Bishop should be censured by the Pope as an Heretick, for affirming *Antipodes*; the assertion being so rationall, and *Pliny* long before having with so much evidence of reason, discourst of it. But, Lord, this is thy just Judgement, that if we shut our eyes against supernaturall light, we should be fooles in that which is humane.

(46)

The Great *Mogull* for his recreation, is said, to cause his Huntsmen to ride forth on a tame *Elephant*, till they find a wild one; with whom the tame committing fight, and both engaged fast by their trunks, men

(to

(to that purpose attending) bind the hinder feet of the wild one, and so secure him. In like manner Harts are taken, by fastning a net to the hornes of a tame one, who fighting with the wild, so surely entangleth his craggy hornes, that he easily becomes a prey to them that waite that opportunity. How often is it, that the dissentions of Christian Brethren, have not onely made them serviceable to the lusts and passions of wicked men, but a prey also to their cruelty?

(47)

In a skirmish between the Protestants and Papists in those civill Wars in *France*, a souldier of the Protestants party gained an horse, much esteemed of by the enemy; for the redemption of which, they offered three prisoners (that day taken) in exchange; but that offer being rejected, they inraged slew the men immediatly before his eyes: a few dayes after, the same souldier being engaged on that very horse, was by his fiery head-strongnesse carried so far into the enemies Troups, that he could not be brought off, but was there slaine, and the horse recovered. Lord, in that valuation which my heart sets upon the things here, let me observe that due subordination, least while I too much prize the things I love much, those very things pro-

procure the losse of those things I love more.

(48)

At *Boghar* a Citie of the *Zagathaian Tartars*, there is a River which causeth to them that drinke thereof a worme in the legge, which if not pul'd out, or partially, proves certainly deadly. Such is sin if entertained in the soule, begetting a guilt, and fearfull expectation of Gods vengeance, and surely damnable, if not cleansed out by faith in the Bloud of Jesus.

(49)

The *Germans* knowing themselves no matches for the *Italian*, in respect of their craft and subtilty, make amends for that want, by a peremptory sticking to those resolutions which they had before considerately taken up. I find my selfe no wayes able to deale with that old Serpent, who hath so many methods of deceit; but let him say what he will, or can, Lord, do thou fix me irremovably on this resolution, *I have said I will keep thy Commandements alwayes, even to the end.*

(50)

The Inns of *Poland* give no entertainment to the traveller, but bare walls, without bed, or board, or other accommodation whatsoever:

ever: Alas how oft is my heart ſuch a gueſt-chamber to good thoughts and pious deſignes, where they find ſuch welcome, as decayed perſons have from their wealthier friends.

(51)

In *Peru* a man may paſſe from Summer to Winter in a few houres, there being in the plaines a louring skie, continually ſtormes, and everdropping clouds; when at the ſame time, the mountaines have a ſerene heaven, and a verdure in all reſpects ſuitable to a Summer ſeaſon. Such variety doth my heart afford, where the old man rageth with unruly paſſions, and diſorderly affections, and irregular concupiſcences; But bleſſed be God, within a little ſpace a better face of things is to be ſeen, the regenerate part bringing in that calmneſſe, meekneſſe, and regularity agreable to a Goſpel Sunſhine; yea, even then the ſpirit is willing, when the fleſh is weake.

(52)

When *Cyrus* beſieged the Citie of *Babilon*, the River *Euphrates* was the greateſt obſtruction to his deſigne, till he cut out many channels, and diverted the ſtreame into them; which before, when united, was deeply Navigable, but now divided, became

in

in every place fordable. The diffusion of the mind into variety of thoughts and subjects, renders it uncapable of any deepe search; but he is like to be profound, that sums his thoughts to one purpose till obtained: *Unite my heart to the feare of thy Name.*

(53)

There is a Plant in *Sumbrero* (an Hand of *India*) which is locomotive, the roote being a worme, like an house snaile; if this Plant be taken up, it dryeth into a solid stone: by how much it had exceeded other Plants in sense, and motion, by so much more (degenerating into a stone) it exceeded in hardnes. Thus it is with those who being once enlightned, and by a tast of the powers of the world to come, transported beyond the common sort of inconsiderate soules; if they apostatize, they become the worst, and most stony hearted of men, bitter scoffers, or cruel persecutors.

(54)

The City *Weinspurg* of the *Guelphian* Faction, being besieged by the Emperour, and cruelly threatned, the women of the City besought him they might have leave to depart, taking with them only what they could carry on their backs; to which he consenting, they each past forth,

forth, bearing on their backs their husbands. If love could procure a compliance between married couples, in those things not so easily, nor (in some respects) possibly so seemely, yet for generall advantage, it would be found an expedient oftentimes conducing, not to the comfort onely, but safety of both.

(55)

Peter Waldo a rich Merchant in *Lyons*, walking the streets with some of his friends, one of them fell suddenly downe dead: with which spectacle he was so affected, that he immediately reformed his life, & became the beginner of the *Waldenses*, which for so many ages have stood forth couragious Confessors of the Truth. Lord, how suddenly and unexpectedly mayest thou call for this breath that is in these nostrils, and time to me shall be no more: let me therefore improve the present time to do thee service, and secure my soul, being the time to come depends upon so much uncertainty.

(56)

There is a tree in *Mindanao*, the halfe of which Easterly sited, is a great Antipoison; but that part respecting the West, the greatest poyson in the world. So is it in the regenerate, where the fleshly part perpetually brings

brings forth the venomous offspring of vile lusts, but the spirituall part is in a constant resistancy against those poysonfull effects.

(57)

There are a sort of fishes in the Southern Ocean, which when pursued by other fishes in the Sea, fly into the ayre, but are then made a prey to a Sea-fowle, which continually watcheth that opportunity. Lord, if I am in private, my own unruly passions disquiet me; if in publick, temptations from without assault me: but Oh, let thy grace be sufficient for me; that though I be *Concussus*, I may not be *Excussus*, though on every side and ever assailed, yet never overcome.

(58)

There is an Idoll in *Madure* (a part of the *East-Indies*) called *Chocanada*, which (they say) in a vision willed a Priest to signifie to the King of *Madure*, that one of they two must abide in his house: upon which he (unwilling there should be any competition between him and his Idoll) resigned his Palace to him. How is it that we are lesse complying with our God, not expelling that worst part of our selves, our lusts, that he may be intempled in our hearts.

(59)

A certain Noble man of *France* was wont, when his Armor was buckled on, and approaches made to battell, to be taken with such a trembling, that it looſed the retentive faculty of his body; yet valourous in the face of his enemy, and with much courage loſt his life at the battle of *Pavye*. Lord, the very thought of what perſecutions may befall becauſe of thy truth, makes my heart tremble; but if thou ingage me in that combate, ſupply me with thy aſſiſting grace, that like that *Saunders*, my preſent weakneſſe, may be ſucceeded with a moſt ſtout conteſtation againſt thy moſt inveterate, and bittereſt enemies.

(60)

The *Ægyptians* were wont with great coſt and enquiry to ſearch out a Bull to be their *Apis*; whom having worſhipped for a time, after their ſuperſtition they drowned in a fountaine, and then with great lamentation for his loſſe, they imployed the like coſt, and queſt for the finding of another. Oh the hazards, and hardſhips, wherewith the things of this world are ſought by us, which being had, we as fooliſhly ſpend, as if indeed *Satius eſſet quærere, quam quæſiſſe*, when like the Hawke we leave

the killed Quarry, and purſue that which flyes away.

(61)

It. The people of *Numidia* are ſaid, not to waſh their hands in ſome yeares, *an excuſable fault*, for they have not water in thoſe Deſerts wherewith to do it. If the poor *Indian* be an irreligious, prophane, unmortified ſinner, he will be in ſome reſpect, or comparatively excuſable, the Fountaine opened for ſin and for uncleanneſſe, being ſet far off from him; but what Apology will be found for ſuch in our Weſtern world, where that fountaine is *Præ manibus*.

(62)

There is a Poole in *Comogena*, that ſends forth a mud that burneth, and is not to be quenched, but with earth. Lord, my heart emits burning deſires after worldly things, which will be quenched in the grave at laſt; Oh that the conſideration of my latter end might do it now.

(63)

The ſame yeare that *Saguntum* was deſtroyed by *Hannibal*, a child was borne there, which forthwith returned back againe into his mothers womb. Lord, the miſeries undergone by us in this vale of teares, might

make

make us of his mind, who ſaid, that they were happieſt who were never borne, and they next which dyed ſooneſt; but if it be thy will that they ſhall be ſuffered by us, yet let them by thy grace be ſanctified to us, that what is neceſſary may yet be profitable, and what cannot be avoided, may yet be the better by patience endured.

(64)

They tell of an huge golden Idoll among the *Eaſt-Indians* borne in a maſſy chariot, drawn by foure Elephants in proceſſion, under the wheels of which many perſons (ſometimes to the number of five hundred at once) put themſelves, and are ſo ſqueezed to death: at which times alſo, many cut off gobbets of their fleſh, and offer them to the Idoll, ſlaying themſelves at length in like devotion. Hey me, that ſuch ſhould be the effects of a blind zeale to a blinder Deity, and that we ſhould ſhrink from the ſervice of the living God for feare of the loſſe of profit, or credit; yea, that thoſe our luſts ſo peremptorily required, ſhould not be cut off in devotion to him.

(65)

You may behold the *Egyptian* temples on the outſide glorious with all poſſible

magnificence, but within no other Deity then some vile Cat, or other such contemptible creature. So is it with the outward pomp of Papisticall devotion, yea, and with the hypocriticall formalities of an onely outside Religion; wherein nothing is more solemne, then the furniture of ceremonies, nothing lesse then the devotion of hearts.

((66)

At *Segelmesse* a City in *Numidia* they have no Fleas, (a priviledge they much boast of) but are miserably infested with scorpions. Wicked men think they are greatly happy in being free from the precisenesse, and troublesome limitations which the godly comply with, a poore priviledge, if compared with those scorpions, assured guilt, and terror of conscience which every act of sin brings along with it.

(67)

Captaine *Saris* sailing to *Japan*, divers of the *Japanenses* by a Religion the *Jesuits* had taught them, fell down on their knees to the pictures of *Venus* and *Cupid*, in the Captaines Cabbin, supposing them to be the Images of Jesus and his Mother: this the Jesuits will excuse and say, though the object be erroneous, yet the worship was good, the intention

intention being aright directed. Lord, if my charity have been mistaken, thinking I have relieved the truly necessitous, when I have given to a sturdy vagabond; yet accept I pray thee the sincerity of my intentions to do good to thy distressed members, and for the time to come, let my mistakes be on the right hand, like those who instead of being Hosts to strangers, entertained Angels unawares.

(68)

There is a Well formerly dedicated to *Jupiter Ammon*, which is very warme in the dawning of the day, but cooleth as the Sun gets to his height, and after recovers its warmth as the Sun beams decline from it. So is it with the heat of spirituall zeal of pious souls, which the Sunshine of prosperity usually makes languid, and well were it, if it could be againe recovered as that declineth.

(69)

A certain Merchant travelling through the *Lybian* Deserts, being oppressed with thirst, gave ten thousand Duckets for a Cup of water. How sensible are men of their bodily wants? and how expensive in supplying them? but how many would dye eternally, through the spirituall thirst of water of life,

before they would be at the thousandth part of that cost for supply?

(70)

The *Indian* King of *Mexico*, in his Coronation was cloathed with a garment painted with Skulls, and dead mens bones; those rude people intending to admonish him in his new Soveraigney, of his own mortality. And how well were it, if with us of more knowledge, there would be more remembrance of those chambers of death, where the pomps and vanities of this world shall passe, but a long reckoning shall remaine to be accounted for.

(71)

The Isle of Saint *Thomas* upon the coast of *Africk*, is so excessively hot, that *European* bodyes are not able to walke there, and the earth perpetually drie, there being neither Rivers nor raines; but in the mid'st of the Isle, there is a mountaine, stored with Wood, over which a cloud continually hangeth, that distilleth so large a dew upon those trees, as runneth downe thence so plentifully as supplyeth the thirst of men, and beasts, and plants. Lord, this heart of mine is as a barren and thirsty land, where no water is, and the heat of inordinate desires

so

ſo rageth, that reſolutions of well doing are languid, and the exerciſes of thy grace faint: But Oh, let the cloud of thy preſence be upon the mount of my retirement, that from thence may flow plentifull diſtillations of thy grace, for the remedying this barrenneſs, and relieving this faintneſſe; *I will run the way of thy Commandements, when thou ſhalt enlarge my heart.*

(72)

A certaine perſon falling into the hands of the Indian *Caniballs*, being ſicke and faint, was by them diſmiſſed without farther harme, as being judged by them unwholſome food. How often is it that thoſe very things which we lament, and trouble us, by God wiſe and gracious diſpenſation become preſervations to us.

(73)

The Commons of *England* being very importunate with *Edward* the Fourth, to make War in *France*, he conſented to ſatisfie their importunity; though willing rather to enjoy the fruit of his Wars, and toiles, and ſpend the reſt of his dayes in peace: Therefore he takes with him a dozen of fat Capon-eating Burgeſſes, who had been the moſt zealous for that expedition, theſe he

imployes in all Military ſervices, to lye in the open fields, ſtand whole nights upon the Guards, & cauſes their Quarters to be beaten up with frequent Alarmes; which was ſo intollerable to thoſe fat paunches, accuſtomed to lye on their ſoft Downes, and that could hardly ſit on a Seſſions Bench without their nods, that a treaty being motioned by King *Lewis*, none were ſo forward to preſſe the acceptance of his offers, and haſten their returne into *England*, as they; and when there, to excuſe ſo little done by the King, with ſo great preparations. Lord, how ſhall I be able to keep way with the Horſemen, if I cannot hold out with the Foot? how ſhall I be able to ſtand in the day of battell, when in the cauſe of thy truth there muſt be a reſiſting to bloud, if I am nothing active in reſiſting of ſin now? am I like to abide in the Watch-tower whole nights, that like the Diſciples cannot watch one houre to prevent temptation? Oh let me be therefore much in ſpirituall exerciſes now, and in cutting off the right hands and plucking out of the right eyes of corrupt deſires, that I may be ready to deny the conveniences and preciouſneſſes of life, when the emergences of thy intereſt ſhall call me to it.

(74)

In the Province of *Dariene* in South *America*, the mens heads are ſo hard, that they will break a ſword ſmitten on them. Alas, how many are there of ſuch darkned underſtandings and ſeared conſciences, that thoſe piercing diſcourſes which have deeply penetrated others, make on them no impreſſions, but are returned back with ſcornes and ſcoffs, or daſht in pieces without effect.

(75)

Cardinall *Campeius* being ſent by the Pope Legate into *England*, about the divorce of *Henry* the eighth from the Lady *Katherine*; Landing at *Dover* not in ſuch equipage as was by Cardinall *Woolſey* thought meete for his dignity, he ſent him divers Mules and Muleters richly habited, to furniſh his train more pompouſly; theſe paſſing with the ſaid Cardinall through the City of *London*, where all the Citizens arranged to expreſſe their devotion and his wel-come; being diſturbed by ſome accident, fell a kicking and flinging ſo, as down fell their Coffers broken upon the ſtones, which were thought to containe precious treaſures, and rich apparell; but inſtead thereof, out flew old Bootes and Shooes, broken Bridles, and Girts,

Girts, to the ſolemne deriſion of the red Hats. Lord, to what purpoſe will it be to make a ſhew, and but a ſhew of a long train of graces, when my emptineſſe ſhall be manifeſted at that generall aſſembly of men and Angells, and my hypocriſie will make me but the more abundantly aſhamed.

(77)

There is a ground in ſome part of *Italy*, into which what is driven is ſo faſt detained, as not to be pulled out. Lord, make my heart of ſuch ſoile, that the impreſſions of thy Word, which alas have ſo often been like untimely fruit, ſhaken off with every wind, may be fixed paſt poſſibility of removall.

(78)

The Ocean continually floweth into the *Mediterranean* Sea, by the Straits of *Gibraltar*; and the *Euxine* alwayes floweth into the ſame Sea by the *Propontick*; yet is there no appearance that the *Mediterranean* is more filled, though no paſſage whereby it ſends forth its waters is diſcovered; nor ſeemeth the *Euxine* Sea any thing leſſened, though there appeare no ſupply of waters to it, but by ſome ſmall Rivers. Many there be of large revenues but bare purſes, who yet are

ſtrait

ſtrait handed to acts of charity, while others free to good works, and of much meaner incomes, are yet well ſtored with that, which to thoſe good ends they daily ſpend; vaine expences by a private conſumption waſteth the one, while Gods bleſſing by a ſecret retribution, returnes with intereſt what was laid out upon his account.

(79)

Neere *Aſſos* there are ſtones which in few dayes, not onely conſume the fleſh of dead bodies, but the very bones too; and there is an earth in *Paleſtine* of the ſame operation. Lord, let the mortification of this body of death in me, be of the like ſpeedy execution; that thoſe luſts which are more confirmed and ſeeme more durable, may through the power of thy grace have a quick conſumption.

(80)

Julius Caſar having taken at *Pharſalia* and *Thapſus* the Cabinets of *Pompey* and *Scypio* his utter enemies, wherein were many Letters from their partakers, whereby the men and their deſignes againſt *Caſar* would have been diſcovered; by a rarer example then our dayes have yeilded, without once reading the incloſed Epiſtles, cauſed them all

to

to be immediately burned. Lord, that book wherein all, even my most secret iniquities are written, will by the accuser at that day be brought before thee; but let thy mercy blot out that hand-writing with the bloud of thy Son, that no charge may be framed there, either to confound or shame me.

(80)

'Tis said of *Agesilaus* King of *Sparto*, that *He ruled his Countrey by obeying it*, gaining so far upon the *Sphori* and *Senate* by complying with what they desired, that he might do what himselfe would. Lord, what freedom is it to be thy servant? for I may then do what I will, if I will do but what thou commandest; in doing thy will, I cannot do amisse, but in serving thee, serve my selfe.

(81)

King *Pirrhus* being asked, *Whither Python or Cephesias were the best Fluteplayers*, answered, that *in his Judgement Polyperchan was the best Captaine*; intimating that it was not worth the enquiry, who were best skil'd in those Arts, which were so little pertinent. Lord, let me be offeredly ignorant of those things that are wicked and vaine; well may the children of this world be wiser in those things

things of their generation, then the children of Light. The poſterity of *Cain* are ſtoried to be the firſt inventers of Arts; they might be witty in that upon which they were wholly intent: the pious ſeed had their aimes above; they might well overlook what others ſaw, whoſe eyes were fixt below; but when God comes to reckon up the wits of the world, thoſe onely will be accounted witty, that are ſo for heaven.

(82)

Summers, *Henry* the Eights Jeſter, kept a Catalogue of the indiſcretions of the Court, which the King deſiring to ſee, found his own name there, for intruſting an *Italian* with ſome thouſands of Crowns to buy *Barbary* Horſes; but ſaith the King, *How if he do returne, and bring the Horſes I gave him money for?* 'tis then (ſaith *Summers*) onely the blotting out of your name, and putting his in. How often are we guilty of ſuch improvidences, wherein our ſucceſſe is to be aſcribed, not to our wiſdomes, but others folly? ſuch ſucceſſes are like wellfavoured children of an uncomely venter, when though we dandle the babe, yet we are aſhamed of the mother: whereas what is done uprightly, and done prudently, may like nature produce

produce a monstrous birth, but hath ever its excuse made for it; though it may be blamed, it can never be shamed.

(83)

Polienctus (a very fat man, in an hot day) perswading the *Athenians* in an Oration, to make War with King *Philip*, *Phocian* told the people, *they should do well to undertake it upon such a mans motion, who was likely to do much with his Armor on his back, that was in such a sweat with delivering an Oration.* We are ready to think we shall appeare much for God, if we are concerned to resist unto bloud; but how unlikely, when we come so poorly off in our contention against any poor lust?

(84)

Agesilaus being lame of one of his feete, was wont to prevent the mocks of others, by merrily jesting himselfe at his own infirmity. Lord, we are *Mephibosheths* lame in both our feet, when we are to run the wayes of thy Commandements; but our lameneſſe is least subject to thy censure, when it is most under our own.

(85)

The Elephant though of the greatest bulk, and vastest strength, yet above any other

creature

creature is plagued with flyes, and least able to remedy that inconvenience, not having so much as an haire on his tayle wherewith to drive them away. Lord, with how many incommodities hast thou allayed the great things of this world, so, that it is questionable (even to carnall reason) whether great matters with their many evills, are more eligible then lesse with fewer troubles. Oh therefore, let me not be discontented with my meane estate, being a greater cannot be had without discontent.

(86)

L. Domitius having drunk poyson with intention to rid himselfe out of this world, for feare of being *Cæsars* Captive, afterwards would by all meanes have hindred the operation of it. Lord, in our exigences and straits we are free to make large promises of what we will do for thee, and give unto thee, but when the storme is over, and the present passion downe, we wish that the obligation had never been made, and devise shifts how the penalty may be avoided: But let us be ashamed of this inconstancy, and be established in the first resolution, not onely because thou wilt not cancell the bond, but because the debt is most just without it.

That

(87)

That famous *Cato* was fourty four times cal'd into Judgement, yet every time acquitted. Oh how happy is it if we have envious and malicious accuſers, yet to have impartiall and upright Judges? Lord, how often doth Sathan accuſe me before the Throne of thy juſtice? yet while thy Son is my Advocate with thee, I ſhall be acquitted; not becauſe I am not guilty, but becauſe he is Righteous.

(88)

Alexander the Great being preſented from the ſpoiles of *Darius*, with a moſt rich Cabiner, beſet with Gold and what elſe might make it more precious; and his friends each of them giving his thoughts, what uſe it ſhould be for; ſaid, that the Books of *Homer* ſhould be kept in it, as judging them fitteſt to be reſerved in ſo precious a receptacle. Lord, thou haſt given us thy Scriptures, better Books then thoſe of *Homer*, and my heart is my moſt precious Cabinet: Let other things be rejected as leſſe valuable, but let theſe be not onely laid up, but written in my heart, yea let them like *Aarons* Almond Rod bloſſome and beare fruit alſo.

(89)

Ageſilaus in his travels was wont to lodge in the holieſt places of the Temples of the Gods, that they themſelves might be witneſſes of his private doings. Lord, there is no place but hath thee for a ſpectator, and we have call'd thee Θεὸς from our apprehenſions of thy allſeeing preſence; let me therefore be aſhamed to do that when thou onely art conſcious, which I would not ſhould be laid open to the veiw of men and Angels.

(90)

Alexander the Great ſending to the *Athenians*, that they ſhould deliver up the *Thebans* which had fled to them, unleſſe they would have him War upon them: *Phocian* being deſired to ſpeak his opinion, ſaid, *That truly he lamented much the caſe of thoſe Thebans; but it were better for one City to mourne, then two.* Lord, thou requireſt of us the delivery up of the concernments of fleſh and bloud, if we would have thee our friend; though we are loath to part from them, yet it is better that the body lament the loſſe of thoſe deare conveniences, then that ſoule and body both lament eternally in Hell.

(91)

At the battell of *Crescy* where *Edward* the black Prince led the *Van*, (being then but eighteen yeares of Age) the King his Father drawing up a strong party to a rising ground, there beheld the conflict, in a readinesse to send relefe where it should be wanted: The young Prince being sharply charged and in some danger, sends to his Father for succour, who delayes to send any; so that another messenger comes to crave it, to whom he answers, *Go tell my son, that I am not so unexperienced a Commander, as not to know when succour is wanted, nor so careless a Father as not then to send it*: but he intended the honour of the day should be his sons, and therefore let him with courage stand to it, and be assured that help should then be had, when it might conduce most to his renowne. God draws forth his servants to fight in the spirituall warfare, where they are engaged not onely against the strong holds of carnall reason, and the exalted imaginations of their own hearts, but also in the pitched field against Sathan, and his wicked instruments; but they (poor hearts) when the charge is sharp are ready to despond, and cry with *Peter, Save Lord, we perish*, but God is too knowing to oversee their exigences

exigencies, and too much a father to neglect their succour, but if help be delayed, it is that the victory may be more glorious, by the difficulty of overcoming.

(92)

'Tis said of *Crassus*, that though he were the most avaritious man then living, yet above all men he hated those that were so. Strange it is, that though likenesse be the true cause of love, yet proud and coverous men admit no fellow: a manifest conviction of the disorder of sin, that agrees not with it's selfe; whereas grace never is, but is loved where grace is.

(93)

A *Gaulish* shepherd being assaulted by a Lion, and otherwise unprovided of resistance, cast his loose coat upon the Lions head, whereby the beast not only lost his fierceness, but, as if his strength had layen all in his eyes, was by the man easily taken and bound. When I have considered what the Lions of *England* have suffered from the *Romish* Bishops, I have even admired how so great strength and courage could be so amused: but I observed the vaile of ignorance was throwne over their eyes, which made them so tame and submissive to that See: a policy so often proved of great advantage, that

to this day they are in doubt whether that, or *Divide & impera* be the surer Trump. Thus have we seen whole heards of stronger cattell subject to the discipline of a little Boy, because they poor creatures know not their owne strength; and it is easie to take him at all advantage, that to prevent his own calamities is without eyes.

(94)

A certaine person, at a game among the *Athenians* call'd *Casting of the Dart*, slew accidentally with his Dart one of his companions: *Piricles* spent an whole day with some Sophisters his familiars, in dispute, *whether the Dart, or he that threw the Dart, or he that instituted the sport, were guilty of the mans death.* 'Tis a Proverbe, *The greatest Clarks are not alwayes the wisest men*; and certainly this is not the least part of their folly, that they delight to canvasse frivolous questions, which engender strife, rather then edifying; and are wittily vaine, more then profitably learned, either to others or themselves: how many are there accurately seen in the difference between *esse* and *existere*, that yet are to seek in that great question, *what they shall do to be saved?*

Marcus

(95)

Marcus Livius Governour of *Tarentum*, for the *Romanes*, when *Hannibal* tooke it, kept the Caſtle till the City was recovered againe by *Fabius*; who then envying the honour done to *Fabius* for that exploit, ſaid in open Senate, that *It was not Fabius, but himſelfe that was the cauſe Tarentum was taken againe: Truth*, ſaith *Fabius*, *for if thou hadſt not loſt it, I had not won it.* When man was at firſt created, *Liberum arbitrium* was made Governour of that eſtate of innocency, but Freewill quickly loſt it, onely ſome inconſiderable remnants of naturall light reſerved: now, when glory is given to Chriſt for mans reſtoration, Freewill ſteps up, and boaſts its ſelfe the cauſe of mans recovery; but no otherwiſe certainly, then that man had not needed to be reſtored, if Freewill had not undone him firſt.

(96)

Ariſtotle being ſick, & his *Phyſitians* intending applications to him, ſaid, *That he deſired to be cured, not as a Farrier doth an Horſe, but as a man capable of an account of the way of the cure:* that apprehending the reaſon of thoſe receipts, he might the better comply with the diſtaſtfullneſs of thoſe potions which

should be received. Well were it, if in those cures which State Physitians have applyed in Religious causes, they would not have dealt altogether by Club Law, as if onely bruites had been their Patients; but have done us the favour, to let us see the reason of the cure, that what we could not take as toothsome we might yet as wholsome.

(97)

A certaine wealthy Matron having promised a young man to make him her Heire, dyed, leaving him inscribed in her Testament; who providing a sumptuous funerall for her interment, she in the very time of the solemnity (being the seaventh day) revived, and lived divers yeares after, to the tedious prorogation of his hopes: whence arose that Proverb, *Mulieri ne credas, ne mortuæ quidem.* Lord, how often have I been perswaded that this old man had been mortified, but yet, to the sadding of my heart, I find it contrary to expectation revived. Lord, let not my hopes be disappointed, though they be thus delayed, and if this body of death do not die suddenly, yet let it at last dye utterly.

(98)

Uraba in *Peru* is of so rich a soile, that the seed of Cucumbers and Melons sowne, will beare

beare ripe fruits in twenty eight dayes after. How happy were it, if ſuch were the ſoile of my heart, wherein the immortall ſeed of the Word might produce its fruits with the like earlineſſe, fertility, and plenty. But alas, how hinderly do all good purpoſes appeare? how ſhort of expectation, of the time? how long ſhall I be with you, how long ſuffer you?

(99)

Thoſe Countries which are ſeated under the Line, have then their Winter when the Sun is neereſt them, being then continually vexed with raines and ſtormes. When the Sun of proſperity ſhines on men moſt, 'tis uſually Winter in their hearts, and the tempeſts of temptation rage moſt there then.

(100)

The women in *Brazill* after their travell ſoone apply themſelves to houſhold affaires, the husbands in their ſtead, keeping their beds, viſited, and comforted up with reſtorative broths. So fareth it with thoſe vagabond beggers who are well ſupplyed from doore to doore, till they have full cheeks, and toating Noſes: while the poore houſkeeper who is aſhamed to beg, lookes

thin, and faint; the ſweat of his browes being the bread of his family, yet without our proviſion, or pity.

(101)

The Emperor *Sigiſmunds* Army in his expedition againſt the *Turk*, were ſo elevated with confidence of their own number, that they ſaid, if Heaven ſhould fall, they ſhould be able to keep it off with their Halberts; who yet were moſt of them miſerably ſlaine by the *Turkes*: and 'tis obſerved that very few Armies have come off with victory, that entred battell fledge upon the wings of ſelfe-confidence. The *French* at *Poictiers* and *Agincourt*, ſold the priſoners before the day, but found to their coſt, the Beare-skine was not to be divided before 'twas taken. Thoſe that fight in that ſpirituall combate againſt ſin, Sathan, and his inſtruments, are then ſtrongeſt againſt their enemies, when they are weakeſt in themſelves. A faint hearted *Saunders* ſtands to his tackling in the fire, when a confident *Pendleton* quits the field before any encounter. In this warfare we are more then Conquerors, but through him that hath loved us.

(102)

William Gardiner who ſtruck the Hoſt out of the Cardinalls hand in *Portugall*; when he had his right hand cut off, took it up with his left, and kiſſed it: having his left cut off, ſtooped down and kiſſed that alſo: and being burnt afterwards by degrees, rather roaſted to death then burnt, ſhew'd ſuch magnanimity as was exceedingly admirable. *Thomas Benbridge* ſuffering for the Goſpell in Queene *Maries* daies, when the fire ſeiz'd on him, (not being able to indure the ſmart thereof) cryed, *I recant*, and ſo was taken out of the fire; but afterward repenting his fact, was the ſeaventh day after burned with much Chriſtian conſtancy, enduring the torment, which through the ill making of the fire was very great. God glorifies himſelfe, not onely in the courage, but in the infirmity of his ſervants. *Gardiners* reſolution gave not more evidence to the truth, then *Benbridg's* weakneſſe, queſtionably whether ſo much: for *Benbridg's* ſoft nature ſhew'd that it abhorred torment, and would faine have eſcaped the violence of fire; but the evidence of truth was ſo much upon his ſpirit, that ſeeing the deare things of the fleſh, and the concernments of the ſoule could not be joyned,

the

the flesh was necessitated (though unwillingly) to the terriblenesse of torment, rather then the soule should deny the clearnesse of that light which shined into it.

(103)

Galba lived in the Reigne of five Empe-rours in credit, and fortunate under all of them; but when Emperour himselfe quickly ruined, and slaine, happier under others Government then his own. There is nothing to which the heart of man (even in infancy) shews more disgust, then subjection to anothers Government: That naturall jurisdiction that one man hath over another to advise and reprove, is not without much reluctancy submitted to by any; even then, when the conscience witnesseth the debt of obedience to God, the heart secretly wisheth the cancelling of that Bond, and that there were no such superiority in God. Yet what creature needeth so much Government as man? other creatures conforme to those rules nature hath enjoyned: Man is (above all other) exorbitant, and never more happy then when most confin'd.

(104)

The Chariot Horses of *Claudius Cæsar*, which he sent to the *Circensian* Games, at the

the first starting threw their driver, yet performed their course, and won the Prize. Those that are of meane parts, and much exercise; are able to do more when engaged, then they of greater abilities, and lesse use.

(105)

The Earle of *Wiltshire* sent Embassador with some others by *Henry* the Eighth to the Pope, being admitted to have Audience, the Pope held out his Toe to him to kisse, which a Spaniell of the Earls seeing, catcht in his mouth, but the Earle (not liking to take his dogs leavings) left the kisse which he had first hanselled. Sathan offereth filthy & stinking lusts under the pretence of pleasure or honour to us, which vile and uncleane sinners greedily catch at, and well were it, if we were too curious to tast of that Cup, wherein those swine have dabled.

(106)

The War betweene the Duke of *Burgundy* and the *Swissers*, began but for a load of Sheepskins, wherein the Duke (refusing all offers of accord) lost in three battells his honour, wealth, and life. Of how great advantage to us while we are in this world, is moderation; whereby, even easily, those differences

differences are accommodated, and mischiefes avoyded, which our frowardnesse and obstinacy widen unmeasurably, and many times involve us in utter ruine, past recovery.

(107)

Doctor *Harvy* reporteth of a Wench living in the Countrey, which went to *London*, there in that Forrest of people to conceale her shame, and lay down her great belly; of which being delivered in the Moneth of *September*, and a few dayes after recovering strength went home, where in *December* following she was brought to bed of another child, to the manifest evidence of her dishonesty. Lord, this is not the least of my infelicities, that this heart doth *superfœtare*: a suggestion of Satan is no sooner brought forth, but eftsoones my heart is delivered of another; nay as *Pliny* reports of *Pontick* Mice, even the young ones, yet unborne, are with young. Therefore, Lord, as to these conceptions, give my heart: what wilt thou give it? even a barren womb, and dry breasts.

(108)

A Citizen of *Megalopolis* being on his death-bed, and his friends lamenting by him, said to them, *To dye is not grievous to me,*

hoping

hoping in the other world to meet with such good company, as Pythagoras, Homer, & Hecatæus. If there be such an association of affections between those where Learning onely hath knit the knot, as to make death it selfe to be desired for company; let the Apostles *Cupio dissolvi* be no more wondred at, when the company to be enjoyed, are God the Judge of all, and Jesus the Mediator of the new Testament, and the Spirits of just men made Perfect, and the bond of Union even the same Spirit.

(109)

Henry the Eighth being an hunting, an expected raine fell, whereupon one of his Noblemen came to him, saying, *It raines hard my Leig, and hath spoiled your sport*; to whom he said, *And so let it raine.* When those things befall us, which are above our power, by our patient sufferance we bring them under our Command.

(110)

At the battell of *Montlhrey*, a Nobleman of the King of *France* his side, fled without stay to *Luzignan*, and an other of the Earle of *Charolois* side to *Quesnay le Court*, which are above three hundred miles asunder: 'twere

twere well if in all Wars the contest were who should flee fartheſt. Certainly in the battell againſt ſin, he is ſureſt of the victory, that leaſt comes neere it.

(111)

Policletus being to make two Statues, contrived one of them according to the exact rules of his Art, the other according to the fancy of every one that came by; which when he had expoſed to publicke view, the firſt was applauded by all, the other laught at by thoſe that had themſelves given direction for its faſhion. What itching fingers hath every meane perſon to be medling with thoſe in publicke imployments; and they who cannot ken their A. B. C. will yet take upon them to cenſure their Teachers, and direct for the management of their function. Yea, Lord, we are ready to ſay, *Why is it thus?* and to think if we had the diſpoſing of worldly affairs, thoſe things ſhould never have been which have happened; but we would more compendiouſly effect thoſe ends which we think God propoſeth to himſelfe: But were it ſo, how would unruly paſſions and unbridled affections diſtort us, and lead us into factions and fooleries, to the vexation of others, and diſquieting of our ſelves, and perverting

thoſe

those ends, which culminantly should have been in our eyes?

(112)

On an Hand on the North of *Scotland*, there is a Fowle which layeth but one egg, and that fastened by the slime which accompanies its production at the small end on some stone, which she hatcheth by holding it in her foot; but if it be removed from the place where it was fastned no Art can fix it there againe. Lord, thy Spirit suggesteth an holy motion, and fastneth on the stone of my heart, with that evidence of the holinesse, justnesse, and goodnesse of it which accompanieth it; which if attended to by a carefull hand, may be brought forth to an happy perfection; but if it be let fall from my heart, by suffering that evidence to coole by negligence, or be disturbed by worldlinesse, 'tis almost impossible in the like manner to resettle it.

(113)

There is an Hill upon the Coast of *America*, where such plenty of Sea Fowle roost, that they cover it thick with their dung, so as no Plant grows there, which the husbandmen carry thence for the manuring of their grounds, which makes them beare with incredible

incredible fertility. Lord, to that end doth Satan bespread my heart with the abominable filth of uncleane suggestions, that a good thought might have no abiding there: But let that wicked one be disappointed of his end, that what he intended should kill, may become usefull to me, that thy grace may be actuated, and exercised by what he designed should decay it; and the abhorrency of his pest, may make me delight in, and be more laborious in thy service.

(114)

Alexander the Tyrant of *Pheren* seeing a Tragedy acted, and being moved to teares by a lamentable passage in it, rose up, and said to one of his familiars, that *He was ashamed to shew himselfe commiserating the fained sufferings of others, and not to take pity of the miseries by himselfe brought upon his own Citizens.* Lord, thou hast disposed the heart of man to compassion; no heart so stony but admits of some degrees: distressed orphans and diseased Lazers we cannot but relent to, though not releeve: our greatest cruelty is to our selves, to that best part of our selves, our soule, which may so justly lament, and cry, these are the wounds which I received in the house of my friends.

Rought

(115)

Roughs having been at the Martyrdome of *Austen*, returning home was met by a friend, and asked, *Where he had been?* who answered, *To learne the way*; which he went afterwards in a fiery Chariot. *'Tis better to go to the house of mourning, then the house of feasting*: Sadneſſe contracting the ſoule, Mirth dilating it. But 'tis excellent to be preſent at the departure of the ſervants of God, many rare experiences are to be learned there: Thoſe ſo travelling in the very Thorniest part of the way to heaven, give both choice direction and confirmation: The Devill then exerciſing them moſt, and with greateſt variety of temptations, and thoſe dying Swans never ſinging ſo ſweetly, as at their expiration.

(116)

Charles the Seaventh King of *France* having a jealouſie that thoſe about him (by the inſtigation of his ſon) did intend to poyſon him, abſtained from meat ſo long, that when he would have eaten he could not, his paſſages being ſhrunk up with too much abſtinence, and ſo dyed miſerably of famine. There is a time when Gods Spirit ſtrives with man, motions to good are frequent and vehement upon the ſoule, when with a certaine

violence we are drawne to good; the feare of God is before our faces, as with *Balaam*, that we dare not rush into sin; but if these strivings be still resisted, these motions slighted, and this feare repel'd, the time will be, when God will say my Spirit shall not alwayes strive.

(117)

In the conspiracy of *Otho* against *Galba*; when *Otho* had invaded the Army, and was acknowledged by it, there was a strong report that *Otho* was slaine; which very many of the Senators and Knights of *Rome* hearing, presented themselves to *Galba*, professing their sorrow, that the occasion to shew how much they would have done for his security was taken away, of which yet (when the truth proved otherwise) not a man did once appeare in his defence. Lord, when thy justice seemes to be suspended, and because thou punishest not speedily, therefore thou wilt not at all; how daring and presumptious is this heart? what promises of pleasure and security in sin doth it make? but when conscience is awakened, and the expectations of thy vengeance received, it is not lesse ready to despond, then it was before presumptious and daring: Therefore Lord, though I desire

ſerve thee out of a principle of openeſſe with thee, and affection to thee, yet no bonds are too many to reſtraine rebellious corruptions, and I had rather the Rod ſhould be ever held over me, then I ſhould grow wanton, through the want of it.

(118)

Mount *Taurus* hath his head continually covered with ſnow, though elevated far toward the Sun, when the much more low lying valleys are parcht with exceſſive fervor, becauſe the beams of the Sun paſſing upon thoſe Hills obliquely, affect them with little heat, whereas below the heat is doubled by reverberation. Thoſe that are (as I may call them) ſingle-guilt Auditors, that give the word an hearing, and but an hearing, are left with cold and ſnowy affections; but thoſe have their hearts (like the Diſciples journying to *Emaus*) burning within them, that reflect the word back againe by meditation.

(119)

Philip Duke of *Burgundy* was wont to ſay, *That the Citizens of Gaunt love their Princes Son well, but their Princes never.* Such is the fond heart of man, diſliking and weary of what is in preſent, & reaching after what is to

come, which when obtained we as much disgust and loath, as we before fondly pursued.

(120)

Grinæus lying upon his death bed, said; *That he was going to that place, where now Luther and Calvin agreed well together.* The differences of Judgment that are between good men, will be composed, or at least qualified in this life, when persecution cometh; but they will be extinguished in the other world, when we shall see no more *in anigmate*, but face to face: but the animosities that are betweene evill men, arising from corrupt hearts, and cursed lusts, shall be exasperated in Hell, (where like the Army of *Midian*) every mans sword shall be against his brother; the Devils shall torment men, and men one another, and there shall be consent in nothing, but weeping and wailing and gnashing of teeth.

(121)

Lewis the Eleventh King of *France*, having been a great oppressor of his subjects by excessive Taxes, when he grew old resolved to redresse that and other mischiefs, whereby they had been oppressed; but was in a short time after this purpose prevented by death.

death. There are twelve hours in the day, wherein men may work, but we are bad accomptants, and reckon for the moſt part, that but five, which is paſt Eleven, and therefore as to all good purpoſes begin too late; but happy is he that alwayes makes uſe of the preſent, for he is ſure not to be diſappoynted, nor miſreckoned.

(122)

Three Martyrs being bound to one ſtake, one of them finding his heart ſadded, and fainting through the apprehenſion of the danger, went from under the chaine and fell down and prayed, and therein finding that comfort he wanted, roſe up joyfully, and going to his fellows, together with them courageouſly ſuffered. Lord, we can ſaile no further in this troublous Sea, then the gales of thy Spirit drive us; if thoſe faile, we are preſently becalmed, even then when our courſe is moſt vigorous; 'tis thou that not onely winds up our ſoules, but art the ſpring that moves them, if that be down their motion to thee-ward ceaſeth, for 'tis thou that gives us to will and to do, of thy good pleaſure.

(123)

Agesilaus hearing news of the overthrow of *Pisander*, at the very time of his joyning battell with the *Thebans*, caused the contrary tidings to be reported in his Camp, least his Souldiers should be discouraged; and came out himselfe with a Garland of flowers on his head, and publickly sacrificed to the Gods, giving them thanks for the goodnews. We have seen much such politick Religion in our dayes, when there hath been praying, and fasting, and giving of thanks, not according to the truth of our conceruments, but mens ambitious ends: But, Lord, though thou hast been thus mocked, and Religion made a stalking Horse to Policy, yet be thou found nevertheless of those that seek thee in truth, and thy services not lesse used, because they have been thus abused.

(124)

Theramenes coming out of an house, was no sooner abroad, but the house fell down, and crushed them that were in it; which good fortune the *Athenians* congratulating, he said, *O Jupiter! what is it, for which thou hast farther reserved me?* And not long after engaging for the Common-wealth against the thirty Tyrants, was by them put to death.

Lord,

Lord, when thy goodneſſe ſuccoureth us in our dangers, and giveth us thoſe deliverances which thou denieſt to others, let us take care not ſo much to enjoy our ſelves in that ſafety thou haſt vouchſafed us, as to anſwer thoſe ends wherefore thou haſt preſerved us.

(125)

I read of the ſiſter of *Edward* the third, married to *David* King of *Scots*, that ſhe was called *Jane Make-peace*. How fortunate were it, if not every Kingdome, but every Family had one deſerving that name? For what animoſities are bandied between kindred and kindred, neighbour and neighbour, man and wife, which an indifferent skill piouſly affected might eaſily compoſe?

(126)

'Tis ſaid of the Army of *Vitellius*, that in their march from *Germany* againſt *Otho*, were vigorous and full of courage in induring the troubles and hardſhips of the War, and ready to execute the commands of their Captains; but in their march out of the City againſt *Veſpatian*, they were faint for War, but prompt to all ſedition. Lord, we are then ready to diſpute thy Commands, when we are unwilling to do them; and we are then

ready to charge thy wayes as full of difficulty, when we are full of sloth: We thinke this will excuse our neglect, to say, *That we do what we can*, when indeed we do but what we will, measuring our ability not by our strength, but lazinesse: yea, we quarrel with discipline, and find many faults with the rigour, or equity of it; 'tis not because the rule is not straight, but we are crooked, and it is irksome to comply with it.

(127)

'Tis said of *Galba*, that *He could not so well be accounted virtuous, as without vices.* 'Tis not seldome that civility is mistaken for grace, and we please our selves that we are not as others are, then that we are what we should be. *Peter* speaking of those that may apostatize, expresseth them, not by their actings of grace, but *Their escaping of the pollutions of the world*: The sinfullnesse of some sins may be discovered, and through the light of conscience there may be an abhorring against them, where yet there is no hearty closing with good, nor affectionate application to the wayes of Righteousnesse. Lord, let therefore the new creature be formed in me, whereby I may not onely *Be purged from dead workes, but purified to serve the living God.*

Thomas

(128)

Thomas Haukes going to the fire, was requested to give them a signe, whether the paine of burning were such as might be with patience endured, which he promised to do by lifting his hands over his head; so being in the fire, and now to all mens apprehensions past moving, the holy man remembred his promise, and lifting his armes aloft, clapped his burnt stumps together three times, and then sunk down without any further appearance of life. That the torment of fire should be tollerable to the body, is past imagination, unlesse it had first lost the sence of feeling; but God that made the Bush burne, but not burne up, and torments bodies in Hell with fire without consumption, can make fire consume the body, but not torment. Yea if men can make their consciences (naturally tender) past feeling by custome in sin, is it much that God should make the body past feeling that is dedicated to his service, and so cause a bed of fire, to become a bed of doune? Lord, if such an exigence by thy Providence befall me, let me not be solicitous what the suffering is, but for thy assistance to beare it.

In

(129)

In the conteſt between *Vitellius* and *Veſpaſian* for the Empire of *Rome*, there were overtures made to *Vitellius* of agreement, to which he (enervated by ſloth and luxury) was willing to hearken, conſulting what place of preferment to Condition for; being contented himſelfe to forget he had been Emperour, if others would not have remembred it. It often falleth out, that they who have led the formoſt ranks in Religious deſignes, while godlineſſe hath been proſperous; when it hath met with ſmart oppoſition, have ſo far degenerated, as by a ſhamefull apoſtaſie to ſide with the adverſary, glad of any poor advantages that may be had thence, not aſhamed to forget they were profeſſors, but when they obſerve others remember their former profeſſion.

(130)

A Schoolemaſter walking with one of his Scholers by a neighbours Orchard, the Lad pluckt a Fig that hung over the Pale, which the Maſter ſeeing, rebuked him ſharply, and tooke it from him; but preſently eate it up himſelfe. Oh the very many who have greedily devoured thoſe things, which they counted a crime for others to look upon, and have

declaimed

declaimed that as sacriledge, wherewith they have filled their own Purses, having weather-cock judgements, turned about with the wind of their own conveniences, and can tell you (as *Ployden* by the Hogs) *That the case is altered.*

(131)

Protogenes that famous Limner was seaven yeares in drawing the Picture of *Jalisus*, which when *Apelles* saw, he said, *That the grace of the work was much, but allayed by the length of the time.* I have heard such Sermons as have been *Elephantis partus*, the workes of those who have thought a Sermon cannot well be conceived under a yeare, or some moneths at least: But I could never meet with any answering the expectations of so tedious a birth, but they have been outdone (as to the ends of a Sermon, which is to informe the judgment, and stir the affections) by those, who have brought forth such issues two or three times in a weeke at least.

(132)

Pyrrus being admitted by the *Athenians* into their Castle, *Pyrrus* at his departure advised them *Never more to admit any Prince upon the like account againe; for it was too great a temptation*

temptation for an ordinary fidelity to avoid. Time was when I gave my soule that liberty to discourse with temptation, that it was not my strength but thy mercy, Lord, brought me off; let not that successe make me more adventurous, but the sense of my danger, for the time to come more circumspect and wary.

(133)

In the fields about the City *Narni* in *Italy*, drought causeth dirt, and rainy weather makes it dusty. How strangly contrary are the effects of the meanes of grace on the disobedient? the bright rayes of divine truth giving occasion to corrupt reason to resist it more strongly, and the gentle showers of the word raise the dust of vile affections and passions, (by a certaine *Antiperistasis*, like Salt in a Pot of Snow, conducing to their farther obduration) that of their own nature would mollifie and soften.

(134)

Some travellers in *Ethiopia* finding some trees in a valley convenient for their repose, alighted there to ease themselves and cattell; which while they were doing, one among them observing a black cloud behind him, advised them to a speedy departure from that place;

place; which they had scarcely done, but so great a torrent of waters came downe there, where before was nothing but dry ground, driving all before it, so as had certainly been their ruine if they had not complyed with that advice. I observe by those clouds of unruly passions arising in my heart upon the presentation of some objects, that my soul will be mightily endangered, if those occasions of sin be not avoided: Oh that my retreat may be therefore as speedy, as my danger is certaine.

(135)

A motion being made in the Senate for the restoring of some *Achaians* to their country, who had been long banished thence; which being much argued too and fro in the Senate, *Cato* stands up, and tells them, *It seemes they were not busie, that could attend so long dispute, whether Rome or Greece should bury those decrepit Achaians.* If we compare our ambitious thoughts, and emulous animosities, with our hastning to our graves, we shall find our funeralls deserve our care, more then our designs; for while we contrive how to supplant one another, death playes the *Jacob* with us, and supplants us all.

The

(136)

The Embassadors of the late King of *Sweden*, having been over with us, our Gallants had soone taken up their fashion of wearing Muffs: a mode unagreeing with our temperate Climate, so as the weaker Sex, imbrace it more for ostentation, then need; and unbecoming the masculine Sex, who should be men of action, and ready prim'd to execution; which made me wonder that we being so extreamly self-lovers, and selfe-conceited, should so far value others inventions, as so unbecomingly to be their Apes, and that the fashions of every Countrey should have so many followers, those onely of the Kingdome of Heaven excepted.

(137)

There is a fountaine in *Dodone* which extinguisheth lighted firebrands put into it, but lighteth those that are extinct. Lord, if I come to thy word fraught with carnall wisdome, I go blinder away then I came: Therefore let my mind be darke as to the consultations of flesh and bloud, without fire as to worldly desires, that it may be enlightned by thy counsells, and enkindled with an holy zeal to thy service.

They

(138)

They say that a great part of the Land of *Ægypt* was Sea, but by the earth which *Nilus* brings down with it, and sends abroad in its overflowings, is now become firme land, and exceeding fruitfull. Lord, this heart of mine was all Sea, estuating with raging passions, and productive of innumerable monstrous desires; but by thy grace it is now in some part good soile: Oh let this Sea diminish daily, and this good ground grow every day more and more fruitfull.

(139)

Our Countriman saith, *That he observed in his travells in Italy, that where our Lord Christ hath one votary, the Virgin Mary hath twenty, much more frequent Altars, and richer Temples, and services more abundantly repeated.* So taking is superstition, that whereas true Religion being of divine appointment hath but rare, and calmly affected applycants, humane inventions hath *Trismegistus*, many and zealous devotees. *Bring thy Son* (say the *Abiezrites* to *Joash*) *that he may dye, because he hath throwne downe the Alter of Baal.* We heard no such thing before spoken of, when Gods Alters were laid desolate.

There

(140)

There is a tree called *Pacovere* in *Brazil*, which beareth fruit at a certaine time very plentifully, but never save that once. How many such are there, who at some fit have appeared gallantly upon a Religious account, but have been never after heard of as engaged in any godly designe; that like *Hushai* have stept in to play their part, but are never mentioned more. But Lord, let my soule be like the Orange tree full of successive fruit, and let not the tree fall, but so as that it may beat downe some of the Devills buildings with it.

(141)

There is a people in the South of *Africa*, which though they have twenty wives a piece, or more, yet bury their children alloone as borne, not being willing to be combred with their education. Our teeming hearts are *Instar viginti*, incredibly fruitfull of corrupt thoughts; but though they will conceive and bring forth, 'tis our prudence to stifle them in the birth, for they cannot be brought up without, not our trouble onely, but our ruine.

Tigers

(142)

The *Tiger* (they ſay) when hungrey is a very valiant creature, not dreading any enemy; but when full, will flee from a dog. Many have there been very daring and undaunted in the ingaging in, and patrocination of good workes, when their eſtates were mean; but when they have been warme with wealth, and well furred with large revenues, any feeble oppoſition hath quelled their courages.

(143)

In the time of *Dioniſius* that *Sicilian* Tyrant, the Sea was freſh for an whole day in the Bay of *Siracuſa*. Lord, my heart hath a naturall ſaltneſſe, not one drop is to be fetched thence, but hath an originall unſavourineſſe: But Oh, thou that art able, wouldeſt cure that otherwiſe incurable diſeaſe; ſpeake the word, and thy ſervant ſhall be made whole; ſmite thou the Rock of my heart, with the Rod of thy word, that thence may flow the living ſpring of divine charity.

(144)

Iſocrates is ſaid to ſell one Oration of his for twenty Talents. Surely Learning is not ſo much degenerated as the price is fallen; but if the inticing words which mans wiſdome

teacheth be at so deare a rate, how precious should those volumes be, of which Lord thy holy Spirit is the inditer?

(145)

A certaine *Samian* named *Elpis*, on the *African* shore met a Lion; from whom flying, and recovering the next tree, the beast draws neere, making shews that he had a bone in his throat, with many supplicant postures requires his help; who at length perswaded to descend, and performing the office desired, had thanks returned him by the Lion, with a constant tribute of the beasts he caught, during all the time of his abode in that coast. 'Tis not rare to find high flowne persons, like this Lion submissive to, and supplicating the help of those of meaner consideration in their necessities; but it is rare to find such imitating this Lion in their gratitude.

(146)

There is a beast called *Catoblepas*, whose eyes whosoever sees dyes immediately; but yet (according to its name) having an heavy head, looks alwayes downward, and so being seldome seen is lesse pernicious. How virulent and ragefull are those instruments of Satan, and whither would not their malice extend

extend its selfe, but that the divine Providence hath so ordered it, that those curst Cowes, should have short hornes?

(147)

The Sea-Tortoises being delighted with the morning Sun, so long please themselves in that injoyment, that their shell being dried with the heat of the Sun, they cannot merg themselves when they would, but floating above the water, become an easie prey to them that designe the catching them. The soul that too long, and unretiringly bestows its selfe on the pleasures of this world, will find its selfe in no capacity to engage in spirituall affaires, but at hand to be taken captive by the Devill at his will, and in a promptnesse to be debauched by every temptation.

(148)

'Tis observed, the *Storks* which in great numbers come in Summer, and depart in Winter, are never perceived when they come, though that they are come be apparent. The infusions of grace in those piously educated, though the time when may many times not be discovered, yet the being of it (if it be) will be manifest, and by the effects of it evident.

(149)

Histories tell us, and my selfe have known, that where Wood hath been grub'd, Fountains have sprung up, where before there were none. If we would but pluck up those inordinate desires, which waste our estates in vaine superfluities, what abundance would there be of profitable conveniences to supply others?

(150)

Agesilaus being desired by one, to heare a man that exactly counterfeited the Nightingale, answered, *it would not need, for he had often heard the Nightingale her selfe.* When we are called upon to heare the determinations of Counsels and Fathers, and to observe the practice of Antiquitie (which it were well if we did exactly imitate the truth) it might be replyed, *It were not amisse, but that we have God himselfe speaking to us in the Scriptures, which is better.*

(151)

The Embassadors of the *French* King charging the Earle of *Charalois* in bitter termes, with a confederacy with the Duke of *Britaine*; the Earle many times intreating his Father *Philip* that he would give him leave to speak for himselfe, the old Duke in

in the end said, *I have already answered for thee, as me-thinketh a Father should answer for his Son; but if thou hast a mind to speak thy selfe, bethink thy selfe to day, and speak to morrow, and spare not.* The words which we are to speake to captious greatnesse, need much premeditation, that they may admit of no exception; But Lord, there is not a word in our mouthes, which is not written in thy Book, for which we must not give an account to thy justice: But Oh that therefore I were so wary as to set a watch before the door of my mouth, that I offend not with my tongue.

(152)

Two brothers travelling upon the road, fell in discourse of a woman known to them both, which one of them praised as very handsome, the other thought her faire, but not so faire; which difference in Judgment (though nothing pertinent to either) yet grew to that passe, as that they fell together by the ears, and had slaine one the other, if not accidentally parted. How many different opinions are there among us (Brethren of the same Religion as to fundamentalls) so far from being necessary to Salvation, that it is questionable whether they be any thing pertinent, which yet we are so hot about,

that nothing but bloud will part us, when the things for which we have quarelled, would pose a good invention to tell you, what tendency they have to the edifying of the Body of Christ.

(153)

The *Leigeurs* having broken the peace made with the Duke of *Burgundy*, for performance of which, they had given 300 Hostages; it was debated in the Dukes Counsell what should be done with the Hostages: The Lord of *Contay* advised to kill them all; a person of great wisdome and moderation, and never before observed to speak so cruelly. How uncharitable is it to censure any man, for one Act committed? when a sudden passion or acrimonious humor, may bias the mind quite beyond its accustomed tenor.

(154)

Of those Hostages which they of *Leige* had given to the Duke of *Burgundy*, for the performance of their Covenants with him, upon their breach of which he sent home unharmed; the greatest number proved unthankfull, and tooke Arms against the Duke: but five or six of them were so mindfull of the benefit they had received, that by their meanes

he

he entered *Leige*, an enterprize ſo eminent, that a ſervant of the Duke ſaid, *He durſt hardly have craved of Gods hands ſo great ſucceſſe.* Excellent is it to do good, and to communicate; for though the ſubjects of our benefaction may many (as in a Lottery) prove blankes, yet we may many times meet ſuch a prize, as may make ample amends.

(155)

The City of *Venice* begetteth wonder in the beholders, in this chiefly, to ſee ſo many ſtately and magnificent ſtructures, lifting up their towring heads, as if, like the Poets *Venus*, they had been begotten of the Seas foame, and in that place ejected; or elſe ſeated there by as great a miracle, as that Faith ſhould worke, which ſhould ſay to that mountaine, be thou removed, and ſet in the midſt of the Sea. The excellent and glorious vertues of the ſervants of God deſerve our view and imitation; but this makes them works of wonder, that they have their ſeat in ſuch hearts, as are not unlikely onely, but having in ſome reſpect an impoſſibility to ſuch productions.

(156)

Eriſthonius being lame in his feet, firſt invented the Chariot to hide that imper-

section; and *Pericles* being long headed, was therefore alwayes represented with an Helmet; and our Queen *Anne* covered the Wen in her neck with a Ruff, which she first brought in fashion. How do we wish that the deformities of our bodies never were, or might ever be hid, a crooked leg, or gibbous shoulder, how it troubles us; which yet if concealed, can never be rectified: but happy we if we were as sensible of the deformities of our souls, for the remedying of which crookednesses, the holy Spirit hath given us such strait rules to comply with.

(157)

Ravillak that murthered *Henry* the fourth of *France*, though in his execution he suffered most exquisite torments, yet was observed never so much as once to name the name of God, or any other way make shew of repentance. Who would put off repentance to a dying bed, in confidence to have it then at our call? when sickness with the very presentations of death its selfe, leaves that heart unmollified, which custome in sin hath hardened.

(158)

Alibiades went to one of his friends houses, that had a great feast, and bad one of his

his servants take away halfe the Plate that stood on the Cupboard, wherewith the guests incensed, said, *It was a bold and injurious part*; *nay*, saith the Master, *very favourable hath he dealt with us, that he hath left us any, when he might have taken all.* Lord, when thou cuttest off our superfluities, we are ready to repine that thou dealest hardly with us; but what cause have we rather to acknowledge thy clemency and goodnesse, that mayest take all, and yet leavest us any thing, that can claime nought.

(159)

Fabius Maximus rode on horseback to his Son being Consull, then dispatching affairs of State in the Market place; which the Son seeing, sent an officer to command his Father to alight, and come on foote, if he had any thing to say to the Consull: While all wonder at the unhandsomenesse of this Command, the Father alights, and hasting to his Son, imbracing him; applauds his magnanimity, that he had preferred the honour and interest of the Common-wealth, before that of a Father. Lord, thine is the Soveraigne interest of the world, and happy we, if the sense of that lye so much upon our hearts, as that what-

whatsoever is deare, and precious to us else, be made to vail Bonnet to thy concernments.

(160)

A *Lacedemonian* having lost his Son, and being reproved as indulging his sorrow, in that he wept for him, answered, *I am not so much to be reprehended, Natura enim me flebilem fecit.* Lord, if we much lament the losse of our deare relations, let it not be the effect of our impatience, but the issue of our affection.

(161)

Dionisius being expelled *Sicilia*, and banished to *Corinth*, was asked, *What good the doctrine of Plato had done him*; who replyed, *To beare this adversity patiently.* Lord, if the times any when should prove so disasterous, as to prevent the more favourable effects of thy truth, as instead of that love and veneration it should beget, to render the professors of it the subjects of persecution, yet let us never be disappointed of this fruit, that we know how in patience to possesse our souls.

(162)

Alexander being at *Troy*, one offers to shew him *Paris* his Harpe; *I marry* (said he) *I should like it well, if thou couldst shew me that*

of

of *Achillis*. When the Papists shew their store of relicks to their credulous votaries, me-thinks 'tis a sad story, they should conceale the Key of Heaven so, as they neither enter in themselves, nor suffer those that would.

(163)

When the Duke *De Birois* was beheaded, he demeaned himselfe more like a Lion in a toile, then a Lambe on the block, and was by the executioner rather trapan'd to death, then fairly submitting to that present necessity; So that while we admire the courage of his life, we abhor his unchristianlike death: Whereas our Earle of *Essex*, though rather beyond him in high magnanimity, yet manifested abundance of Christian meeknesse on the Scaffold. Certainly 'tis an unsound maxime of our Duellists, *that a man cannot be valiant and religious*; or, that *Josephs* answer to his mistris, *How shall I do this, and sin against God?* would not do well in a challenge. But surely Lord, we are then most courageous, when we are least bold to sin, and most obedient to thy word and Providence.

Alcibiades

(164)

Alcibiades being accused by the *Athenians* and hiding himself, when found, was asked, *if he mistrusted the justice of his Country*, he saith he, *not in another matter; but my life being concerned, I will not trust my owne mother least she should mistake, and put in a black bean instead of a white.* In the concernments of this life, we are desirous to be most secured, and will not leave important affairs upon any uncertainty: but the Salvation of our souls, which it might be thought we would not trust our dearest relations with, we suffer to rely onely on the *Callers* faith, and are willing should depend upon the most improbable perswasions that can be imagined.

(165)

Agrippina being accused by *Syllana* for imagining treason against her Son *Nero*, made this her defence: *That Syllana being barren, might think it as easie to bereave of Sons as adulteresse*, but had she known the power of maternall affection, there would have been no probability to accuse of that for which nature it selfe had provided a defence. Lord, if others who never tasted how good the Lord is, sin against thee, though the crime be manifest, yet it is lesse unnaturall; but if thy

Sons

Sons be accused, if that relation prove not their innocency, 'twill agravate their guilt.

(166)

Charles Duke of *Burgundy* being discomfited at the battell of *Naucy*, passing over a River, was overthrowne by his Horse, and in that estate was assaulted by a Gentleman, of whom he craved quarter; but the Gentleman being deaf, slew him incontinently: Yet afterwards, when he knew whom he had slain, he died within few dayes of meer melancholy. When God intendeth to bring judgements on us, he not onely findes executioners to effect his purposes, but sends such as are as deaf to our intreaties, as we have been to his counsels.

(167)

Subonis Flavius being one of the conspirators against *Nero*, and askt by him, *why he regarded the military Sacrament so little, as to conspire his death?* answered him; *That he was faithfull to him while he deserv'd to be loved, but he could not but hate him: since he was his Mothers, Brothers, and Wives murtherer, a Waggoner, Stage-Player, and Incendiary of the City:* then which speech (saith the Historian) nothing happened to

Nero

Nero more vexatious; for though he were prompt to do wickedly, yet impatient to bear the wickedneſs he did. It is not the leaſt part of our conviction, and vanity, that we are not aſhamed to be what we are aſhamed to be thought; when to be evill is a reall defection, to be thought ſo, but imaginary, and rather to them that think ſo then to us, being an evill conception exiſting in their mindes, not otherwiſe applicable to us then as we are guilty.

(168)

The Courtiers of *Galba*, though under a ſevere Prince, were yet as injurious to the Common-wealth as thoſe of *Nero*; becauſe *Galba* being old, and their time not likely to laſt long, they made uſe of it while it endured; like the Dragon which laid about him, becauſe he knew he had but a ſhort time. How much doth the conſideration of the ſhortneſs of time, conduce to the expedition of humane affaires? what odds between our haſt in a Winters, and in a Summers day? Yet alas, how little doth the brevity of our lives, enforce our indeavours to be ſpiritually rich; we loyter away our precious opportunities in doing nothing, or that which is worſe then nothing.

'Tis

(169)

'Tis ſaid of *Charls* the Ninth, King of *France*, that accuſtoming himſelf to rip open the bellies, and pluck out the bowels of thoſe Beaſts he took in hunting, grew very cruel; being not onely the Authour of that unparalled *Pariſian* Maſſacre, but alſo many times furious to thoſe neere about him, and beloved by him, often to their very great danger. 'Tis ſafe not to have to do with the very introductions to iniquity: a wiſe man would not come neer that precipice; the very beholding of which will make a man giddy: 'tis common prudence to avoid that place, where we judge the Air infectious. Our hearts are ſo fruitfull of curſed luſts, that they generate not by coition onely; but by imagination: Happy he therefore that is taught to fly the very appearance of evill, and to hate, not the leprous body onely, but the very Garment ſpotted with the fleſh.

(170)

When *William* the Conquerour had taken ſure footing in *England*, having ſeiz'd the greateſt part of it, and intending an expedition into *Kent*, to take that in alſo, the *Kentiſhmen*

tishmen under the conduct of their Bishop well appointed met him not far from *Smauscombe*, having every one a green bough in his hand, and behinde them a vast tract of Woodland. The men with boughs thus appearing like a Wood, and the Wood behinde being thought by the Conqueror to be men with boughs, he was unwilling to hazard his present Conquests, by engaging with so considerable a force as he judg'd them to be, and therefore chose rather to condiscend to those Conditions, which they presented to him: the ground of that saying, *Kent was never conquered*; and the cause that that County hath those immunities the other have not. When times turn, and persecutions threaten the godly, they poor hearts, think that there is a vast Army of opposition against them, and that their deliverance is far off; like those *Jewes* who said the time of this captivity is long; therefore are ready to capitulate with the enemy, and comply with those things which are neither safe, nor honourable: when alas the Lyon is not so fierce as he is painted, nor opposition so strange, but the breath of the Lord can blast it; nor persecution so tedious, but yet a little while, and he that shall come, will come, and will not tarry.

Margaret

(171)

Margaret Meering being excommunicated by *Rought*, out of that Congregation of *Protestants* whereof he was Pastor, wherein she seemed to have hard dealing; yet when *Rought* was imprisoned for the truth, she above all others affectionatly ministred to him, and suffered Martyrdome for the truth with him. 'Tis an huge argument of a gracious heart, to submit to reproof; many that have been active for Christ, have yet fallen off upon such an account. *Abner* that more than once, and more than any, ventured his life for the house of *Saul*, yet deserted it, being checkt by *Ishbosheth* concerning *Rispah*.

(172)

Vitellius in his passage to *Rome*, after the victory obtained by *Cæcinna* and *Valens* against the *Othonians*, would needs see the place where the battel was fought, which if but newly stricken, yet would have rendred an horrid Spectacle, so many mangled bodyes, and divided joynts, and carkasses of men and horses, which careless death had there promiscuously scattered, giving a sad representation; but it being the fourtieth day after, the corrupted gore, and putrefaction of

so many unburied bodyes made the sight beyond imagination horrible, which yet *Vitellius* with delight beheld, rejoycing in the slaughter of so many Citizens, without the least discountenance, or shew of miseration. To how great hardness of heart, and height of inhumanity doth custome in sin bring the soul! what would be trembled at by those that are but beginners in iniquity, is accounted sport by those fleshe in ungodliness; *Let the young men arise, and play before us*, said *Joab*: Rare sport where the play-mates run their swords in each others side, and fell down dead together.

(173)

A certain person of our Countrey, having a suit with another a long time for a small plot of ground not worth 40 pounds, left by Will 500 pounds *per annum* for the maintenance of the suit after his death. Oh the imperfection of our Laws, or corruption of our Lawyers, that any suit can admit of so tedious and costly a decision; but alas, did he look for peace in Heaven, that would have a Civil war thus survive him?

(174)

Alcibiades having done huge exploits, for

which

which the *Athenians* call'd him from banishment and made him their General, sending him out with a Fleet of an 100 sail; they were so high-flown in their expectations from him, that they looked to hear soon after his departure of the subduing of no small Countryes by him, beyond all possibility of accomplishing, which he not effecting, but yet as much as in reason could be expected, they change their former conceit of his sufficiency, into suspicion of his fidelity, and without more evidence condemned him. Lord, we are high in our expectations of great things from thee, and are ready to murmur, as if too straitly dealt with by thee, not becaufe thou giveſt us not what we have cauſe to expect, but becauſe we expect that which there is no cauſe thou ſhouldſt give us.

(175)

Harvey affirms the heart (though the fountain of life) yet to be without feeling; which he proves by a Gentleman he had ſeen, who by an Impoſthume had an hole in his ſide, through which not only the *Syſtole* and *Diaſtole* of the heart might be diſcerned, but the heart it ſelf touched with the finger, which yet the Gentleman affirmed *that he felt not*,

Tis an argument that such a soul is of eminent and publique conducement, usefull to derive good to others, that is less sensible of private injuries; when those peevish spirits that are intent upon their particular affronts, are taken up with their own to the neglecting of what they might benefit the publick by.

(176)

In the reign of *Nero*, there were very many undone, not by their enemies only, but by their friends, who too solicitously intending their safety, that very means rendred them suspected, and became their ruine. If Satan cannot destroy us as an enemy, he indeavours it as a friend; if he cannot fasten his temptations upon us under the notion of sin, and the ugly hue of a direct opposition against God, he alters his method, and *transformeth himself into an Angel of Light*: if he cannot perswade to a neglect of Gods service, then to a superstitious worship of him; he is like an enemy when he fawns and frowns, and is ever not to be suspected only, but resisted alwayes, for he is *ever the father of lyes.*

King

(177)

King *Edward* the second being taken by the Queens forces, was committed to some persons to convey him to a place of safety, who going about to shave him that he might not be known, took cold water out of a ditch to wash him with, saying, *That should serve his turn now*; to whom he answered, *That he would have warm water whether they would or no, even his own tears.* Though the cruelty of enemies, and calamity of persecuting times, may deny us the many conveniences, and deprive us of the advantages of this life, yet do what they can, they cannot deprive us of Gods favour, if we deprive not our selves of it by a simple complyance.

(178)

'Tis said of the Lyon, that being provoked, he beats himself with his own tail, to raise his anger, and incense himself, that his spirits being stirred, he might lay out himself more forcibly. Those that are of melancholy and froward spirits, when disasters befall them, either by their too much poring on their present sufferings, or misboding worse, make those burdens heavier, and (like wind in rainy weather) set them close, and tye knots upon

upon their Whipcord, and pin their Rods to make them yerk the more severely.

(179)

Richard the first, being reproved by a Fryar, and told, *That he had three Daughters, which if he did not dispose of, would undoe him, Pride, Covetousnesse and Leachery*; he answered, *If that were the businesse, he would bestow them presently; Pride to the Knights of Templars, Covetousnesse to the Cistercian Monks, and Leachery to the Fryars.* When good advice is given us, we enervate the strength thereof, or pervert the use by quarrelling with, or recriminating the person that gives it; whereas if good counsel come from a *Balaams* Asse, or the Devil himself reprove sin, if the Conscience plead guilty, reformation is a due debt.

(180)

Demosthenes coming to *Corinth*, with design to enjoy the famous Courtizan *Lais*, she askt him so great a sum, that he returned, saying, *He would not buy repentance at so dear a rate.* Sinfull pleasure is never to be purchased at easie tearms, sin being so full of iniquity, that it never demands an equall compensation, no less then a precious immortall

tall soul will serve the turn in lieu of those pleasures which perish in the using, and are no sooner found then lost.

(181)

Edward the fifth, before the death of his father, with others confederates undertaking a voyage to the *Holy Land*, by the way they invaded *Tunis*, where having taken a very great spoyl, the rest purposed with their booty to return home, which design the Prince withstanding, but in vain, said, *That as he had vowed a journey for the recovery of the Holy Land, so thither he would go, though none but Fowen his Horse-keeper accompanied him.* It is good to have the heart in such tune, as to joyn in concord with others in a religious designe, to be glad when it is said to us, *Let us go up to the house of the Lord*; but it is better to lead in such company, to be Captains of the Lords Host; but then we shew what spirit we are of, when like *Elijah*, we are very jealous for the Lord in such general defections, that we seem only left, that we can tread the wine-presse alone, though of the people there be none with us; can say as *Joshua*, *I and my house will serve the Lord, though all Israel beside desert his interest.*

(182)

Lewis then Duke of *Orleance*, rebelling against *Charls* the eighth, King of *France*, and joyning in confederacy with the Duke of *Britain*, was taken prisoner in battel by the Earl of *Trimovil*, being afterward King of *France*, and moved by some about him to be revenged of the Earl, said, *That the Earl had done nothing but his duty*, and wisht, *That he might never find a worse Subject in time of need, then the Earl in that action had approved himself.* Such preaching as doth search the heart, awaken conscience, and hedg about the soul with Thorns that it cannot find its paths, and takes it captive in the Lords bonds, is under the censure of men as unreasonably austere and rigorous; but when their eyes are opened to discern the true interests of their souls, they then find that that's the preaching fit for the recovery of souls, and that they had never been cured, if they had not been cauterized.

(183)

Richard the first, being in his Palace at *Westminster*, had news brought him, *That the French King besieged one of his Towns beyond the Seas*; whereupon he vowed, *That he would not turn his back till he had raised the siege*;

siege; and] immediately caused the walls to be digged down before him, and without farther delay, hasted over, and relieved the place. How many good purposes are lost for want of present execution; while we pretend to consult for the fittest opportunity, we loose the present opportunity; and while we are determining what time to repent in, we leave ourselves no time wherein to repent.

(184)

A certain Priest in *France* being converted to the truth, and imprisoned for it, being brought to examination recanted, upon which recantation being delivered out of prison, was in the very passage out slain by two Gentlemen that bare an old grudge to him. Lord, they that will not lose their lives upon that excellent account of thy glory, how just is it that it should be lost to them upon the unprofitable account of humane frailty or others malice? what rare husbandry is it then to lose the life for thy sake, when that Rose is offered up a sweet savour to thee, and shall be richly rewarded by thee, which otherwise would have faded of it self, or have been clipt off with the rest of the Bush.

One

(185)

One claiming Justice of *Aristides* for injuries that another had done him, told him, *That the same person had spoken very unhandsome and vile words of Aristides himself*; to whom he said, *Friend, if he have wronged thee ought, prethee make it appear, for upon the account of righting thee am I at this time here, not to vindicate my own wrongs.* When will it be that judgement shall not be perverted, that the equity of the cause, and not the affection of the party accused, shall be considered? for how often hath it been sufficient to put and keep those sheep in the Pound, not because they have trespassed, but have not our mark upon them; and have dispatcht those Doves, not because they have not been innocent, but not of our colour.

(186)

A Bishop being charged with an hainous offence, and condemned to dye for it, had grace given in to him before his execution, so that with floods of tears he lamented his sins, & with an heart abundandly poured out he besought the Lord for pardon, saying, *That he had said prayers before, but never prayed till now.* What odds is there between the tongue when it

it is the tuned instrument of others invention, and when it is the tunable instrument of the hearts affection; when the breath that moves it is not out of the bellows of a formal devotion, but the breathings of the soul to God and pantings after him? how differently is the Lord affected? the languid oscitancy, and distracted perfunctoriness of prayer not dictated from the heart, like an arrow shot from a broken bow, falling short of the Throne of Grace, but it is the inditings of that spirit of prayer and supplication, that layes hands upon the Divine Majesty, and will not let him go untill it hath a blessing.

(187)

Philip King of *Spain* being minded by one of his Courtiers, *That that was the day of his father the Emperours resignation*, answered, *and of his repentance too*; intimating that that resignation was no sooner done, then wisht undone. With what unresolvednesse do we resolve to desert the world, our hearts having secret practice with it, even then when our understandings are convinced of the vanity of it, and we professe most against it? our repentance though as to the matter of it, not to

be

be repented of, yet to be repented of as to the manner.

(188)

Pliny reports of a Maid in his time, *On her marriage day changed into a man*; and others tell of the same metamorphosis so reall, that some afterward have had wife and children. Those that are espoused to Christ in the bond of the New Covenant, are truly changed from the effeminacies of lust, and of a vain conversation, and become masculine, enobled to generous and heroick designs, prest *to quit themselves like men.*

(189)

Archimedes being intent upon a Mathematicall demonstration, at the time when *Syracusa* was taken, a Souldier breakes into his study upon him, with his sword directed at him, to whom he turn'd about and said, *Prethee friend let me alone till I have finisht my Demonstration*; with which the rude fellow incensed, run him through, without more ado. With what content have those refined souls bestowed themselves in the search of humane Science, when with high satisfaction to themselves they have hunted forth out of the rude masse some more sublimed notion; with what

what exultation have they clapt their hands at, and applauded their own ἐυρηκας, when as yet their wisdome was but of the earth earthy; with what rare delight then may we be imployed in the search of those divine mysteries which the very Angels themselves desire to pry into.

(190)

The very suspition of Protestantisme is almost Capital where the Inquisition is established; but the *Jews* are by publick allowance suffered in *Rome* it self, under the Popes Nose; though the Protestant agree very much with the Papist in his belief as a Christian, the *Jew* not at all. In *Turkey* the Christians have free exercise of their Religion, but the *Persian* Sect is so hated, that a *Zelez* slew an Embassadour of theirs, only upon the account of that difference, though the Christian wholly disavow their *Mahomet*, the *Persian* only dissents about his Successor. Thus we daily see a greater disgust because of some petty differences in circumstantials, where yet there is agreement in the vital part of fundamental truth, and holy living, then because of those notorious profanesses which unchristian a man, and make him as an Heathen man, and a Publican.

(191)

A *Crocodile* out of the River *Niger* drew in with his tail nine slaves chained together, and devoured them, but the Chain not being digestible, proved his destruction, being found in him dead. Lord, at how great sins dare this heart of mine venture, and at how long a train? as the Ox drinketh down water in huge quantity, and with great delight; but there is a Chain of guilt with it, surely deadly, that can neither be vomited, nor vented; this makes me cry, *My bowels, my bowels, I am pained at my very heart*; but the comfort is, there is Balm in *Gilead*, and a Physitian there.

(192)

At the siege of *Rochel* a certain Souldier from the walls observing the Duke of *Anjou*, (afterwards *Henry* the 3d.) to stand viewing the Fortifications, fired at him, which one of the Esquires of his body perceiving in the very moment stept before him, and saved the life of his Lord, by the losse of his own Lord, the arrows of thy vengeance are levelled at the Caul of my heart, and it is justice that they should smite me under the fifth rib; but let that Jesus who saves his people from their sins, call'd *μεσίτης* a middle person, step

between, *Let the chastisement of my peace be upon him, and by his stripes let me be healed.*

(193)

Marcellus at the taking of *Syracusa*, being greatly desirous to save the life of *Archimedes*, gave strait charg through his army, *That every person should endeavour his safety*; but a Souldier breaking in upon him at his study, (not knowing him) slew him. How much better is it to be one of those marked out by him with the writers Ink-horn by his side? how much greater security in being one of those who sigh and cry for the abominations done in the midst of the City? how much more certain safety had *Jeremiah*, *Baruch*, and *Ebed-melech*, when *Jerusalem* was stormed by *Nebuchadnezzar*, being those to whom God had promised their lives for a prey.

(194)

Fabius Maximus dying suddenly the day before the end of his Consulship, *Rebilus* sued to be Consull for the few hours of that year which remained. Lord, how short hast thou made our lives if compared with the Crow or Stag? and how much shorter are they made by many crosse accidents? and how much shorter doe we make them by our many intemperances? and

how

how much shorter yet are they made by thy just judgement, when for our presumption and carelesness in thy worship we are sick and weak, and some fall asleep, and yet how fond are we of this little remnant, that we often hazard an immortal soul for it; But Oh, do thou direct my aims to that which admits of no termination as to extent of time, or enjoyment.

(195)

Some *Roman* Souldiers flying from *Amida*, when taken by the *Persians*, wandred in the deserts almost choaked with thirst, till they came to a deep well, whence yet they had nothing to draw the water with, till necessity found out this invention, They pull'd off their shirts, and cut them out into long slips, which they tyed together, making a bunch at the end, by which through a manifold repetition squeezing the bunch, they drew up water enough to quench their thirst. When we come to the word to draw water out of the wells of salvation, we are unfurnished of Pitchers for that purpose, our ears are dull of hearing, our hearts fat, and hard to understand *here a little, and there a little*; a frequent repetition must be often applicatious, for of much

much we carry away but a very little, our judgements but a little informed, our affections but a little rectified or elevated. Alas, alas, they that think rare attendances wil ſerve the turn, or that they ſhall be told but what they know, manifeſt that they are not ſenſible of their own dullneſſe, nor conſider that the Apoſtle *Peter* thought it meet to put thoſe often in *remembrance who knew thoſe things, and were eſtabliſhed in the preſent truth.*

(199)

A certain perſon that had ſold a ſtreet of houſes, and laid out the money in coſtly apparrel, came to Court, and being in a preaſe there, cryed to them, *To make way for one that had an hundred Tenements on his back.* Lord thou haſt ſaid, *That thou art preſſed under our ſins as a Cart is preſſed under ſheaves*; and the burden of our iniquity brings down from thee a burden of puniſhment; yet is the weight of ſin ſo far from being grievous, that inſtead of lamenting the preſſure, we boaſt of the number; but if *we are not weary and heavy laden* with the ſenſe of our tranſgreſſions now, they will at that day preſs us down into the loweſt hell.

(200)

Neer the Lake *Agnano* there is a Cave, into which (for the experience of Travellers) the neighbouring Inhabitants are wont to put their Dogs, which are no sooner in, but they are as dead immediately, with eyes set, and tongues hanging out; but taken thence presently, and thrown into the Lake, they recover; for which cause those Dogs no sooner see a stranger coming, but if not timely prevented away they get them packing to the adjoyning mountains, not to be got again to make a new experiment. Lord thou saidst, *In the day that thou eatest thereof thou shalt dye the death*; and we never descend into acts of iniquity, but we are afresh dead in trespasses and sins, and that irrecoverably, if not washed by faith and repentance *in the fountain opened for sin and for uncleanness*; but if we have so escaped, when temptation again presents it self, shall we not get us packing, by no means to be brought to another tryall?

(200)

Cleopatra the wife of *Cyricænus*, having taken Sanctuary at *Antioch* after her husbands overthrow, her Sister *Gryphina*, the wife of *Gryphus* most importunately solicited her death,

death, and though *Gryphus* much perſwaded her delivery, yet ſhe her ſelf commanded the Souldiers in to diſpatch her, but a few dayes after, the ſame *Gryphina* falling into the hands of *Cyricænus*, was by him made a ſacrifice to his Wives Ghoſt. They are not our times alone, that by their mutability have taught men that great leſſon of *moderation*; all ages have witneſſed, *That the Lord is at hand*, a juſt Judge to execute vengeance on thoſe who have not by their miſeration to others ſhewed their ſenſe, that they alſo are in the body, even thoſe whom God ſent out to be his Executioners, he hath afterward plagued becauſe they did their work without pitty.

OCCASIONALL Obſervations.

(1)

IN that emendation (as 'tis thought to be) of the *Engliſh* Tongue, by the addition of forreign words of divers Languages, though poſſibly we may ſpeak more finely, yet not (which is the end of ſpeech) more ſignificantly, but alwayes more laborioufly, few *Engliſh* words being more then diſſillables, the other generally having their *antepenultimaes*. A competent eſtate, and that which is far greater, are not differenced as to the content of the enjoyer; for though this may ruffle more, and the pomp may be greater, yet it ſignifies the ſame to the owner: He that hath an horſe to eaſe his

infirmity, is as well supplyed in that for which an horse is usefull, as he that must stay till four or five servants be ready to accompany him; and he as well stored that hath an honest entertainment wherewith to bid his friend welcome, and can shake hands with him in token 'tis hearty, as he that with a numerous service and solicitous ceremony, must complement his Guest to a *Non-plus*.

(2)

They say, *That he who will find an Hare sitting, or Partridge lying, must always keep in his mind the Idea of those creatures as they are in that posture, which the fancy being possessed with, will presently apprehend them, or any like them.* When the mind is forestalled with prejudice, either against persons or things, it soon beleeveth what it pre-conceiveth, and will either find crimes, or make them.

(3)

I had a Bullock so swollen with wind, that it break his Diaphragma, and the poor creature dyed in great torture; yet I considered it fared better with it then with a man afflicted with the Gout or Stone, because wanting reason its miseries were not aggravated

by

by a reflexion of the mind upon the pains suffered. *It is not the least of the happinesses of a man having grace, that he is able to discern those gifts, and to behold himself like the Kings Daughter, all glorious within; so shall it be no small addition to the infelicities of the damned that they shall have the exercises of their reason which they have so much abused, to consider the goodnesse of that God of whom they are deprived, and the greatnesse of those miseries by which they are punished.*

(4)

Two Goats meeting together on a long narrow Bridge, the straitnesse of which was such, that neither could go by other, nor turn about to go back, one of them lay down flat, while the other went over him, and so there became easie passage for both. *When the interest of dissenting parties meet in such narrownesses as are hard to be accommodated, how much would the submission of one part to the present necessity, conduce to the advantage of both?*

(5)

Being to confer the going of my Watch with a Sun-Dial, which was to be set by the

Compasse, and finding it not to agree therewith, my unwillingnesse to have my Watch convicted of error, made me ready rather to set the Dial by my Watch, then my Watch by the Dial. *Lord, how many times hath my self-love induced me by false interpretations and glosses to bring the strait rules of thy Word, to a compliance with my irregular affections? then by an holy submission to make my affections comply with the rules of thy Word.*

(6)

I saw a *Kitling* practising the way to mouse, with active motions and ingenuous turns, gaining an aptnes to prey in all postures; and I observe other creatures by a natural instinct are prompt to those functions which are proper to their species; but man knows nothing, except to cry, but what he is taught. *Lord, as my great desire is, that those whom thou hast given me may not be as they were, born fools, so give me to care chiefly, that they may be spiritually wise.*

(7)

Being abroad one day my Horse got loose, and run away from me, and would not be recovered till he came to the Stable Dore; I followed after him full of anger, and purpo-

ses

ses of punishing, till I thus considered, *Lord, am I thus angry that a creature by thee subjected to my Dominion, doth thus shake off the yoke and retract his serviceableness, when I a Subject to thy Soveraignty by an originall and every way unlimitted right, so often have with drawn my service from thee; Oh let me with more diligence, and universality approve my obedience to thee, and with more patience suffer neglect from them.*

(8)

The motion of the *Primum mobile*, not only hurryes about the inferiour Orbs, but even the Comets also seated in the aire, are whirl'd about with the same Circulation. *Not only those of the same gang are turned about by the vertigo of Faction, but many times also well meaning souls of different Principles and designs are transported by their vicinity with the same passions.*

(9)

Thunder is rare with us in the winter, and prodigious in that season, according to that saying, *Winters thunder is Englands wonder*, because those hot and dry vapors of which Thunder is generated, are not exhaled from a rigid and congealed earth, as ours then for the

the most part is. *Lord, when my heart was frozen in that Winter of impenitency and unbelief, the thunder of conscience was not frequent, that inconsiderate estate seldome producing any such apprehensions, but since my soul hath been brought out of that Prison, conscience hath been louder, and its checks are more often. O let conscience every day have lesse cause to speak, but let it every day be more quick of speech.*

(10)

The return of the Sun is no less certainly expected in *Green-land*, where the night is of some moneths, then with us in the Summer Solstice, when day is never quite shut in. *Lord, that eternall glory which thou hast promised, and I by faith have apprehended, how far off so ever, is no lesse certainly expected, then that daily bread wherewith I am by thee so frequently supplyed; nor let me more despair of the Sun-shine of thy favour in the long night of trouble, then in those perplexities which endure but for a very little season.*

(11)

Passing with a Candle from one room to another, I saw they were only enlightned as I brought the Candle in successively one after ano-

another, but as soon as the Sun arose, they were altogether and at once enlightned. *Lord, the knowledge which I have of my heart is only by degrees, as I view the affections and actions of it one after another, but thou beholdest them at one view, those that are past, present, and to come. Oh do thou who art so perfect an Anatomist, and so exactly knowest my frame what it is, straiten what is irregular, cure what is corrupt, and supply what ever defect thou findest there.*

(12)

I took a Plumb-stone, and would have crackt it, but could not, I would have cleft it with a knife, but it was not penetrable, I set it in the ground, and after a few dayes I found the kernel had shot out a tender sprout which had split the shell, and made its passage through. *Lord, the hammer of affliction breaks not this stony heart, the sharp sword of thy threatnings pierce it not, but let the sweet efficacies of thy mercies quicken the infused principle of thy grace, that it may cleave all obstacles, and send forth shoots bearing fruit to thee abundantly.*

Being

(13)

Being in *London*, and desirous to know the time of the day, I viewed the Clocks, and by the first I saw it was past eleven, by the next but half an hour after ten, the third was as much in the other extream, and the fourth dissented from the other three; then I applyed my self to the Dials, but I found them (as the Clocks) onely agreeing in disagreeing from one another; hence I concluded, there could be no dependance on them, who concurred so little with themselves; I therefore turned my selfe to observe the setting of the Sun, which though not alwayes the same, yet hath a motion ever regular and agreeable to it self, and to dispose of my affairs by that. The variety of opinions among learned men manifesteth, *That there can be no certainty where there is so much dissent; therefore in the conduct of my life, Lord, give me Nullius jurare in verba Magistri, and to respect not so much what men say, who can and do erre, as what thy Word saith, which is alwayes consonant to its selfe, and erreth not, but as misapprehended, or mis-reported by us.*

(14)

Two persons being in competition for a place

place of honour, a third engageth vigorouſly for one of them againſt the other, the obliged perſon ſoon forgetteth thoſe civilities done him, having obtained his ends, and grows ſhy of his Benefactor, being confident that his merits call'd for that requitall which he meant not; but the diſ-obliged perſon graves the oppoſition of that third perſon on his mind with the pen of a Diamond, and catcheth at the next opportunity to ſhew his animoſity by a ſmart Animadverſion: *Veſpatians* Captains relieved not the Citizen of *Taracene* in the miſeries which for their intereſt they ſuffered, when they of *Capua* are by them ſeverely puniſhed for the injuries which they had offered. *Lord, who would diſpleaſe thee to pleaſe men; when our ſervices are rewarded by thee, not according to their merit, but thy goodneſs, and our diſ-ſervices through thy Son are both forgiven and forgotten: The buſineſſe of Uriah is then paſt over with ſilence, when Davids uprightneſſe after many Generations hath a frequent and honourable memoriall.*

(15)

Being abroad one day, and without a Dinner, a Comrade who had forethought the worm would bite, had provided a piece of powdered

powdered Beef, of which he was willing to communicate, which though it were dry of it self, and not a drop of drink to wash it down, yet I eat it up very savourily, and (as *Darius* by his puddle-water) gave it great commendation. *Lord, how many of thy mercies through our fullnesse are nauseated by us? which want would make more relishing, and our necessities render precious.*

(16)

Having a design to plant a nursery with Crab-stocks, I found many in Hedgrows and other places, which I had many times before past by, and not observed. *Lord, fix the aim of my soul on thy glory, and my affections on things above, then those opportunities tending to spiritual advantage, will be with promptnesse embraced, which before were neglected, or not observed.*

(17)

Upon the Rode to *London* I met a Team at a stand, and neither skill of the Driver, nor strength of the Horses could move the Cart out of the slough till another Team came, which joyned with the former, drew it out presently. *The cryes of particular Christians have not removed those evils wherewith they have been pressed, when the united*

sup-

supplications of the Church have been heard; so well pleased is the Lord with the unity of his people, that what they agree of on earth, he hath promised shall be done for them in Heaven.

(18)

I fell one time into company, where he was counted of the best wit, that could devise the shortest Grace, and most stomacks there were too squeamish to digest a Thanksgiving that did descend to expres particulars. *But surely, such wit will be of no use in the Kingdome of Heaven, and those affections will no wise agree with that place, where praise shall be the only imployment of glorified spirits.*

(19)

Walking in the streets, I met a Cart that came neer the wall, so I stept aside to avoid it, into a place where I was secure enough, but being desirous to be out of all possibility of danger, I got off further. *Lord, sin is that great evill of which thou complainest, that thou art pressed as a Cart is pressed; how can it then but bruise me to powder? Oh let me therefore think my self never sufficiently secured from its danger, nor the occasions of it far enough avoided.*

I met

(20)

I met a Coffin made of such sweet wood, & adorned with such curious hinges, & deckt with such stately appurtenances, as seemed to give ornament to death it self, and make a grave desireable, which yet in a few hours was to be covered with dust. *How is the life of man imployed about, and intent upon matter of ostentation? and how much of a vain shew is used in death it self, that so fully discovers that all is but a vain shew.*

(21)

Being in company with some persons, one among them undertook to relate a story, which he had but begun, as the rest fell to other discourse among themselves, so as that he was fain to beg their attention by many Parentheses of commendation that it was a very pretty story. *How vain is it to prostitute words to those, that either think they have too much wit of their own to value the conceits of others, or that have too little to apprehend them?*

(22)

Horsemen say, That ill-bred Mares usually bring the fattest and well-favouredst Colts, which yet afterwards prove unhandsome Jades,

Jades, whereas those of a good strain are meager and unsightly for the first yeer, but after are of rare shapes and proof. *The freest and fattest promises are usually of the leanest performances, whereas they that engage slowly, performe surely.*

(23)

On the Rode to *Guildford*, I passed by a Chalk-pit neer the way, the top of which was railed about, I observed it was not for fence, but caution, for the avoiding the stupendious precipice, whereby the unwary traveller might be endangered. *Lord, if thou hast set us bounds in thy word, 'tis not out of envy or ill will unto us, as the Devil suggested to our first parents, but where-ever we are by thee limitted, it is for our advantage and security, not our detriment.*

(24)

Viewing one night a bon-fire made upon an hill a great way off, and comparing it with the evening star, it seemed bigger & brighter then that, but after I had looked upon it a while, I perceived it to decay in greatnesse, and light, still at last it was not to be discerned, but the star retained still the same quantity & beauty,

though now and then a Cloud for a time did obscure it. *Many have appeared like burning and shining lights while the fuel of worldly advantages hath lasted, but when that faileth, they disappear; when those Lamps lighted with the Celestial fire of divine grace, though the clouds of crosse occurrences, or mist of temptation, may sometimes hinder their appearing so glorious, yet they are alwayes the same by a regular and unchangeable brightnesse.*

(25)

A neighbour of mine had a little childe, which with a fall put its arm out of joynt, which the father by it's unquietnesse perceiving was going to a Chyrurgion for remedy; but while he was in consultation about it, the Childe got another fall, and thereby had his arme set right again, so that it found ease, and grew cheerfull upon it immediately. *Lord, why are we out of heart when crosse occurrences befall us, and think our selves undone when the great ones frown on us, and are all more when our expectations are disappointed; thou art he who by thy all-disposing providence canst make the very same things (as the thrust of the Spear the impostumed person) harm and heal us.*

(26)

A Rose-bush clipt in *May*, and so disappointed of bearing fruit in *June*, yet gave forth a plentifull crop of Roses in *November*. *Lord, if the Spring and Summer of my life hath been (like Onesimus) unprofitable, and without that fruit which might well be expected; 'tis of thy mercy that I was not eradicated, when as the fruitless fig-tree was accursed, though the time of figs was not yet come. Oh therefore let my former barrenness be recompenced with such a fruitfulness, as may out-goe the usual account of a* November *season.*

(27)

I passed by an Ants Nest set upon so steep a bank, that their provision as fast as they brought it thither tumbled down again to the bottom, which they (as *Sisiphus* with his stone) with continual labour fetcht up again; yet for divers years changed not the scituation of the Nest, though a much more convenient place was hard by. How many inconveniences do foolish and absurd customs beget us, while like the *Irish* who tye the Plow to the Horse taile, we pertinaciously stick to those practices which reason condemneth as inconvenient or erroneous, when a more sober advice

would easily present us with that which would be more usefull, though lesse used.

(28)

I saw a sheep in a very rainy day, whose well-grown fleece as it kept him warm, so it drank in the wet, and thereby made the inconveniency of the rain much greater. *As the grace of God makes a man able with patience to bear his sufferings, so it makes his sufferings more, for beside his particular griefs, he hath a fellow-feeling of all the concernments of Gods people too.*

(29)

I overtook a friend travelling to his house, which though it were a Mile out of my way, yet for his good company sake, I went along with him. *Lord, if thy providence effect thy glory, though out of the way of my temporal advantage, yet let me not be unwilling to comply with thy providence, though with the losse of my present accommodations.*

(30)

A box wherein was some quantity of Civet, being opened the scent thereof diffused it self to all the by-standers, but was not alike resented by all; not that the odour had not an equall diffusion, but because their senses were

were not alike good, or prepared to the reception of it. *If there shall be different enjoyments of the glory which shall be hereafter revealed, 'tis probable the odds will be not in the different manner of revelation, but measure of apprehension. Lord, let therefore my heart be enlarged with the love of thee now, that it may be filled with the more enjoyment of thee then.*

(31)

I saw an Orchard planted with choice of, and the choicest of fruits, but no good husbandry bestowed upon it afterwards, but suffered to lye undigged and over-grown with Nettles, and cropt by Cattel, so that the Trees were hinderly and shrubbed, having nothing neer attained that growth which otherwise they would. I heard a Sermon the other day, wherein I heard such smart and seasonable exhortations as possest my soul with many pious purposes, which yet alas wanted that good husbandry which should have caused those thoughts to flourish into good works. I am sensible I have lost a precious advantage, I will therefore bestir me to recollect them out of the rubbish of impertinencies which lye in my heart, and will take care of them that they be fenced with circum-

ſtak't with reſolution, digged about with religious exerciſe, wed with caution, and watered with prayer.

(32)

An Hog was wallowing in his mire, while the neat Cat ſat licking her ſelf and waſhing her face, not willing to wet her foot, though for fiſh ſo much deſired; I praiſed her cleanlineſſe, and would have done more, but that I conſidered it was not out of election, but diſpoſition, that ſhe was ſo cleanly. *Lord, ſome ſins are eſcaped me, not becauſe I have choſen thy precepts, but I have a natural diſinclination to them; if thou hadſt never forbidden it, I ſhould never have been a drunkard, that cloud in the brain, and fretting heat in the ſtomack, which but one draught between meals alwayes occaſioneth, is a ſufficient bridle againſt that intemperance; But Oh that all the conſiderations which Divine or Humane Light afford, were ſufficient to check thoſe ſins to, which my conſtitution violently prompteth.*

(33)

Going by water, the water-man was very curious of my ſitting, if I turned about, he ſaid *It hindered his Boats going*; every moti-

on

on was to him a fault, and my tongue could hardly be removed from side to side, but 'twas complained of, and this that our passage might be more speedy. How nice a thing is peace of conscience, how small a mote offends it, not acts of sin only, but purposes to sin, nor those only, but abortive motions, yea, concupiscences not consented to, the pure eyes of an infinitely holy God, are something paralled by the quick sence of a tender conscience.

(34)

The bloud in the Arteries is full of spirits and pulse which it looseth in the veins, and therefore is returned again into the heart to receive there new heat and refection. Every institution, though in its first instruments it were lively and profitable, yet in its after traductions, it generally grows languid and corrupt, and had need of a review. Religion in the Primitive times was, like bloud in the Arteries, but now as in the Veins, and sure it had need be often returned to the heart, again rectified by the Word.

(35)

I saw a Tree which grew by a too potent neighbour that over-grew it, and dript it

shrewdly, but yet it thrust forth its boughs, endeavouring to gain the open Heavens, and the Suns uninterrupted aspect, *Lord, thou knowest those inordinate desires which grow so neer my heart, how much my soul is dript by them, and how weak all my actings of grace are because of them; if it be thy will let them be grub'd up by the roots; if otherwise, let my soul be averse and turn away from it, endeavouring after a free acting to thee, that I may partake of the dews of thy grace, and the shining of thy favour.*

(36)

In a field of Oats, I observed there were some taller then the rest, and of a much fairer shew, which when I had examined, I found were light and husky, and no wise comparable for substance with the rest, for these were wilde ones. In the worship of God those things which are of humane invention seem much more plausible, and carry before them a much greater shew of devotion then those which are of divine institution: what a glorious appearance to the eyes of flesh and bloud hath a curiously engraved Crucifix, or a Popish Procession compared with the simplicity of the Sacramental preparation; how laudable seems the Salt and Spittle, and those other

other knacks of Papistical Ceremony in respect of the Baptismal Lotion, but you will find that as these are fair, so they are wilde, not being of divine appointment and empty, not having the divine promise to make them virtual for the nourishment of souls.

(37)

In a street of *London*, as I passed by, I observed over an Entry written, *This is Court*, which when I considered to make true *English* of, I observed between *is* and *Court* a *Flower de luce* fairly carved, whereby I understood that superscription intended to tell you, *That there was Flower de luce Court*. God hath discovered his truth to us πολυμερῶς καὶ πολυτρόπως, sometimes signifying his mind to us in figures, and not in words at length, sometimes by things done, as when *Torquatus* cut off the heads of the highest Poppyes; sometimes by very omissions, as *Melchisedechs* Genealogie; sometimes by halfe words, as that important truth of Christs Divinity, where a piece of a word ανθρωπος in opposition to ανηρ, differenceth the Messiah from the whole Creation; therefore 'tis unsafe to conclude any thing from the word, till with much caution we consider how, and what is concluded.

(38)

A person accustomed to walk with a fine staffe neatly painted, met with his adversary, with whom words grew to that height that they came to blows, whereupon he threw away the fine staffe then in his hand, and catcht up a rough Crab-tree Cudgel, fit to give such unkind embraces as he intended. When men look upon their concernments as but indifferent, they like well to make use of those fine persons, who think they get so much repute and reverence by the polished sentences that mans wit teacheth, but when they apprehend their souls lying under pressing exigences, they then desire to apply themselves to those whose holinesse and zeal, and soul-searching Ministry have begotten an expectation of soul-good from them, and who by their being an example of good works have made their very youth venerable.

(39)

I saw a Picture of the King on horse-back, and though I had no skill in limning, yet I misliked one of the horses legs because it held not a Symmetry with the rest of the Horse, nor agreed with that posture wherein the horse was represented. *There is no better*

way

way for a lesse discerning judgement to judge of the motions of the heart, whether they be of the Spirit of God, then to observe their agreement with the mind of the Spirit, discovered in the Word, with which if they are not harmonious and analogicall, 'tis certain they are not indited by that Spirit which is alwayes like it selfe, and in whom is no variablenesse, nor shadow of changing.

(40)

Being to speak with a person whose Chamber was foure pair of Stairs high, I was almost tyred with climbing up to it, having been well travelled before hand; which made me to think that if there were a *Jacobs* ladder whose top should reach to Heaven, and that were to be ascended by bodily action, it would be a matter of no small time & labour to get thither, an age would hardly suffice for its accomplishment. Can it then be that those cold wishings and wouldings should ever bring a man thither, or that it will be so ease at the last gasp to leap out of the Devils lap into *Abrahams* bosome.

(41)

Oyntment made as hot as can be, applyed

to

to an horse outwardly, will not scall'd him, but a drench given him inwardly little more then blood warm, will kill him. Imploy an hypocrite about any thing of outward action, let it be never so eminent, and he will keep pace with your expectation, there is no foiling him upon that account, but engage him on that which shall necessarily require self-deny-all, or the mortification of his secret lust, in that you shall find him more jadish then could be imagined.

(42)

A person that went naked neckt, was reprehended by a friend, *as using a garb immodest and unlawfull*; which she gain-saying, they agreed to put their different judgements to the decision of a grave Divine of their acquaintance, to whom the Lady presenting her self, demanded his opinion *whether it were lawfull for her to use that mode*? to whom he answered, *That he conceived that guize unlawfull for those whose azure veins meandring in their soft and pearly bosomes, might be a temptation to lust, but he thought it lawfull for her whose swarthy skin and course grain afforded no such temptation.* How great and manifest is our pride and vanity, that to follow the fa-

shion

shion we not only subject our selves to those garbs which are inconvenient and troublesome, but also discover those imperfections that cause others to deride and scorn us.

(43)

I went to hear a Sermon, and intending to joyn with the Minister in his prayer before it, he began with so low a voice that I might guesse what he said, hear I could not, yet was I in the posture of a Supplicant, and my mind directed thereto, but my time was meerly lost, being unfitted for a private devotion with the expectation of that which was publick, and not in a capacity to joyn in publick devotion, because I heard not what was said. Miserable Papists, how are they abused with their Latine Service, wherein they cannot pray by themselves being disturbed by a noise of words, nor with others being ignorant of the Tongue, for which blind devotion yet our Countrey men took arms in *Edward* the sixth dayes; yea, indeed how heartless is that devotion, that understands not what it doth, or minds not what it understands?

(44)

A Gentleman of quality, but no good qualities, profest a great deal of good liking to me, and affection for me; I begun to consider what I had done that might oblige such a person whom all good would disoblige; I began to suspect I had not walked uprightly, and that he had misconstrued my civillity for approbation; thus I parted from him with much distrust of my self; but the next time I came into his company, his countenance was altered, and I had such an aspect from him as was usuall from such as he. Surely things and men receive much of discovery from the men that like them, there being an eternall opposition between the bad and good; and from their love we may judge much of the quality of the object; whence I ever suspected that those wayes in worship or otherwise were not good, which your profane, swearing, wicked persons contend and stickle for. *Phocian* making an Oration to the people of *Athens*, which was generally by them applauded, said to a friend that stood by, *What unhandsomess hath slipt from me, that this evil people so much approve of.*

Reading

(45)

Reading of a Book which treated of horseman-ship, I found this *Tetrastick*.

If a Colt have four white feet keep him not a day;
If he have three white feet put him soon away;
If he have two white feet send him to thy friend;
If he have one white foot keep him to his lives end.

I could not devise the reason why the odds of white should be so great odds in the choice, or what a black or white foot should conduce to the goodnesse of the horse; but sometime after I had a gelding, an able horse indeed, but for that cause only not approved, because he had three white feet, for the white foot before, was much more brittle and hoof-bound, and far lesse than the other that was black, so that he was never hard travelled, but he complained of it; whence I concluded, that whitenesse in the hoof did either cause, or argue brittlenes and other faults besides. There is no such Doctor as experience; how much is the doctrine of Assurance inveighed against,

against as an inlet to licentiousness, as if that soul must be bold to sin, that had certainty to be saved, whereas to the soul that hath had experience of this affair, there is nothing then the contrary more manifest; for that Spirit which seals the soul to the day of redemption, seals it by the impression of its own holiness upon it, begetting thereby in it an opposition to sin, so as that if there were no hell to fear, yet sin would be resisted, as that which is contrary to that holy principle, and destructive to this new creature; yea, this Spirit acts the soul to God as its highest and chiefest good; for which cause it presseth after him with all acts of duty and serviceableness, whereby it may more enjoy him; and dreads sin more than death, as being that which separates it from his God, whom he loves and prizeth above life it self.

(46)

The heart of Oake grows from the top to the bottom of the Tree, as appears when if the upper part of a young Oak be cut off, there will be heart to be seen, but at the lower end not any. Our zeal for wayes of worship, or ought else should have its original upwards, beginning in conviction of the judgement

from

from cleer and apparent evidence of truth, whereas that which is not according to knowledg, is like a mettal'd horſe, but head-ſtrong; or like ſtrong purges in unskilfull hands, rather likely to kill, then cure.

(47)

When I obſerve how many ſparks of fire may be ſtricken out of a little ſhiver of a Flint, I have been ready to think *that* a Paradoxical expreſſion, *as cold as a ſtone*, and have wondered it ſhould not burn ones fingers; but I conſidered that fire is generated or manifeſted but by contrition, by which yet other is extinguiſhed: *There are many perſons of ſuch meek and calm tempers, that you would think they had no fire, for you ſhall not diſcover any heat; but let them be oppoſed in matters of Religion or otherwiſe, 'tis like the rubbing of a dry ſtick till it inflame, by that oppoſition they gather heat, and ſhew more fire then could poſſibly be imagined.*

(48)

At a Sermon I ſaw a perſon ſo earneſt to write it that he left his devotion before the prayer was done to provide tackling ready for the purpoſe; but as though he had been

a Clock wound up for one hour, assoon as the glasse was out, his fit was over, though the discourse were continued a little longer, and more pertinent and usefull then the former part. *The Apostle saith*, The Spirit of the Prophets is subject to the Prophets, *so as that they are not impulst into disorder and confusion; and as that is a preposterous worship wherein one service leaps over the back of another, so is that a pursy devotion, the pulses whereof are numbred exactly with the sands of the glasse; and they have a carnall Religion, who think not dayes and nights too tedious at Cards, or a Tavern, but would have been sadly put to it, had they been Pauls Auditors, when he preacht till midnight.*

(49)

Two Merchant ships met at Sea with 16 sail of *Turks* men of war, against whom, though it were impossible to make such resistance as to come off, yet they were resolved to sell their lives at a dear rate; therefore with utmost height of courage they fought them for a while; which the enemy seeing, and observing their resolution such, as that their prize would not equall their losse, they drew off and left them. *In that conteſt which our ſouls have*

have with our spiritual enemyes, he that fights most resolved comes off best; weak resistance incourageth the assault, and he that parlyes is like Eve *in Paradise more than half lost; the surest way to overcome is to resist stedfastly in the faith.*

(50)

Some *English* Merchants being in *Africk*, and hunting there the wild Bore, they had one in chase, and almost tyred him, so that he manifestly gave out; when a lesser, but a fresh one, was disloged from the adjoyning thickets and joyned himselfe with the former, by whose company he was so animated, that he assumed new courage and strength, so that he escaped the hunters hands. *We read in* Acts 2. 42. *that the new Converts continued in the Apostles Doctrine and Fellowship, not so much to shew their complyance to Christian discipline, as to be fortified with that consociation.* Mal. 3. 16. *Then they that feared the Lord spake often one to another. The People of God in their troubles, are not a little animated by the assistance of fellow-sufferers: Paul, when he saw the Brethren, took courage,* Acts 28. 18.

(51)

I was in a place where a story was painted in the windows, it was very rare and curious, but me-thought the workmanship did not make amends for the harm it did in darkning the windows, whose principall use is to give light. *There are many Ceremonies which have a fine appearance when they are used in divine worship, but me-thinks they make not amends for the harm they do in distracting the mind from that inward intention so principally required in divine adoration, having a tendency rather (as a Noble person said of a great Ladyes singing Mattens, that it heightned or destroyed, he knew not whether, all the hearers devotion) to delight the carnall, then raise the affections of the inward man.*

(52)

Looking upon a Spinster, I observed that if the Flax be drawn out too fine, it breaks and is useless, if too grossely it is gouty and unhandsome, but the mean as the strength of the Flax will bear, is best to the sight and for use. *The handling of any subject too finely is seldome profitably, and too rudely is tedious and disgustfull, but as the strength of the subject will bear*

(like

(like Bird-lime at a due rate) takes most, and holds best.

(53)

I observed then too, that 'tis not the pulling out the Flax alone that makes a thread, but the twisting of it, and rendring it upon the quill. *'Tis not a crew of words or sentences poured on us like hail, that benefits the mind, or makes a cord to draw it forth to action, but our considerate observation, and prudent application to our particular use.*

(54)

And then I saw a broken end is not thrown away, but applyed to the Flax, and with gentle handling made an usefull thread with the rest. *A dissenting brother is often rendred unprofitable, not so much by his own peevishness, as our slighting, who if complyingly dealt with, might in time wind on the same bottom with the rest.*

(55)

A Wood-pecker by a job of her bill against a Tree, knows by the sound whether it be hollow, and then pierceth an hole through the outward solid part, and layes up its brood

in the hollowness. *If by the vanity of our discourse Satan discover that our hearts are hollow and empty of good thoughts, he will with temptation soon pierce our best defences, and lay up a brood of vile lusts there.*

(56)

When wild beasts get into Corn or good Pastures, they are more eyefull and circumspect then at other times, alwayes hearkning after the least intimations of danger. *When affairs succeed prosperously with us, our cautions should be greatest, for our dangers are. David took more harm upon the roof of the house, then in the Cave.*

(57)

A parcel of fat sheep are designed by their owner to the slaughter, this to day, that the next, and another the day following, while they rejoyce in their ease and full feeding, and neither forethink, nor foreknow the evill hour. *How often fareth it thus with the sons of men, who pride it in their enjoyments, and rejoyce in their plenty, not considering that God above hath appointed death to seize on them, they know not how soon, nor caring to provide for the day of visitation.*

If

(58)

If any danger threaten the Conies, they send presently to their holes; so the Doves flye to their windows. *When troubles are abroad, the Saints security is in their Rock Christ.*

(59)

The hunting Spanniel beats the fields with much labour and sagacity to find his game, which when he hath found, they spring and flee away, and his sport is to run with an antery after them; and thus, when the day is spent, he comes weary, and faint, and hungry home, for what he hath got all day will not fill one of his teeth at night. *Thus is it with foolish worldlings, who with much labour and heat of desire, hunt after the things of this world, which when found, flee away, and their delight is in pursuing, not enjoying; and when the day of life is spent in these endeavours, the night of death finds him weary and faint, without one crum of comfort to refresh a departing soul with.*

(60)

Milk will pierce through those wooden vessels through which water finds no passage, though seemingly much thinner. *Curious and*

polisht discourse, though it may seem more taking, yet penetrates lesse then that which is plain and more solid.

(61)

I had a Spanniel, which having hunted indefatigably after his game, and happily caught eat it not, nor afterward when it was roasted would touch a bone of it. *I have seen such covetous worldlings who would not enjoy those goods which with much care and pains they sought to get, but have gone with tattered backs and pinched bellyes, not because they had not full, but would have fuller Coffers.*

(62)

Partridges that have lain fast when the net hath been run over them have escaped the danger, when those which have thought to escape by flying away have flown into the Net, and lost their lives. *Those lawfull means which God hath afforded and allowed us, would have secured us, when unlawfull means which we have thought better, have been our ruine.*

(63)

The Partridge that hath been once intangled in a Net, and hath escaped, will be sure

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to flee away if the Net be but ſhewn the ſecond time. *Surely, he is more than brutiſhly unwiſe, that hath been ſnared in a temptation, and recovered by repentance, that will not be ſhy afterwards.*

(64)

The Spanniel ſets at a diſtance from the Partridges, as if he meant not to meddle with them, nor intended their death or danger, but thereby points them out, and betrayes them to deſtruction. Temptation at the firſt aſſault uſually *ſpeaks us fair, as if it deſigned not our harm, but if not then reſiſted or avoided, into how deadly precipices are we hurryed by it?*

(65)

The beſt Setter if diſuſed from the ſporr, and hunted like a common Spanniel, though there may remain ſome principles of his art in him, yet he will ſoon loſe the practice of it, and become like one of them, and it will require no ſmall time and pains to reſtore him to his former excellency. *The moſt ſanctified perſon if he forbear the exerciſes of Religion, and ingage in the purſuit of the world with the worldly, though the ſeed of God may remain in him, yet he will find himſelf much degenerated,*

and no small adoe to restore in him those last habits of vertue.

(66)

The most punctual Setter if not kept strait to his rules, will soon get a trick of running in, or contract some other evill habits. *'Twas the Apostles counsell to Christians, to walk accurately, and not without great reason, for if we walk not close by rule, we shall soon grow unruly.*

(67)

'Tis the Setters excellency to hunt for his game with the highest mettal, but when he hath found it, to observe his distance, else he incurs his Masters anger, and lash. *In seeking after the things of this world,* 'tis Solomons *advice,* What thou takest in hand to do, do it with all thy might; *Yet when they are obtained, to keep the soul from too neer a conjunction by immoderate love, least God be angry, and thou plagued.*

(68)

The experienced Setter ranging the fields, takes no notice of the Larks, and other small Birds, that foolish Curs run at; but let him crosse upon the scent of Partridges, he points at

at them preſently, and ſets down there. *The religious ſoul while he is converſant in this world, though he meet with many fair appearances of pleaſure and profit, which worldlings with hue and cry purſue, yet he baulks them as not being for his purpoſe, but let him croſſe upon an expedient that conduceth Heavenward, he takes to it preſently, as being that which he had in his deſign.*

(69)

A Net hath many holes, therefore ſeems not dangerous, but in that is the couzenage, for there is none paſſable. *Sin ſeems to preſent us with many fair hopes of evading, but if once entred in, is like a grated priſon whence no coming out till the payment of the utmoſt farthing.*

(70)

Cloſe a Woodpecker in her hollow tree with a wedg driven in never ſo forcibly, yet, if you kill her not, ſhe will make her way through again. *If vile and revengeful thoughts get room once in our hearts, unleſſe they be mortified with much contrition and holy ſorrow, they will ſhew themſelves in ſad effects, notwithſtanding all the bars that nature or reaſn can lay upon them.*

(71)

I ſaw a Land-skip having Mountains and Trees, and Caſtles, and Groves, which though particularly expreſſing that variety in a Land-skip requiſite, yet thoſe ſeveral things were ſo joyntly placed, that together they repreſented a mans head. *Gods dealings with his people have ſuch various aſpects, that they ſeem nothing leſſe then to promote their benefit, and appear nothing different from the diſtractions and confuſions which befall other men, yet are they by the divine providence ſo diſpoſed, that according to the Apoſtle they do co-operate to effect their good.*

(72)

I rode by a field which was very good ground, but yet bear a pittyful crop, not but that the Land was in very good heart, and fit for an ample production, but the husbandman preſuming upon its ſtrength, had been wanting to give it that tillage as was requiſite. *How many by too much confidence have miſcarryed through preſumption of their abilities, ingaging in divine affairs with ſo cold preparation, that they have come off poorly, without that anſwer upon their ſpirits, that might have been otherwiſe expected.*

(73)

I saw a vessel of water upon the ground, and I observed it spread its self to every part, to the searching of every cranny, and filling of every crevice. *The new-birth is said to be by the water and the spirit, the spirit in that birth being as water, not only that it cleanseth the soul, but that it diffuseth it self universally, leaving not any part unsearched, not any lust unmortified, but ingaging the soul to cleanse from all filthinesse of flesh and spirit, and perfecting holinesse in the fear of God.*

(74)

I had a Lamb whose Dam forsook it assoon as it was yeaned, they brought it home and suckled it upon one of the Cows, which in a few dayes grew as fond of it, as of her own Calfe; the Lamb grew up, and applyed her self wholly to the Kine, bleating after them (if at any time she mist them) and by no means associating her self with the sheep, her natural companions. When God made a Covenant with *Abraham* and his Seed, he gives this as a reason, *Because he knew Abraham that he would teach his children, and his household after him to keep the Commandements of the Lord:* Good education having so great

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an influence, that it generally engageth men to a profession, sometimes so introduceth grace, that the time when conversion hath been wrought is not discovered, and we may impute it somewhat to this cause, that we find a series of religious persons in *Davids* family and some others. Good cause to be perswaded that the faith which dwelt in the Grandmother *Lais*, and Mother *Eunice*, would be in the son *Timothy* also, when from a child he had known the holy Scriptures.

(75)

The beams of the Sun as they are scattered at large do not much heat, when at the same time contracted in a burning-glasse, they inflame combustible matter fitly placed. *The beams of Gospel light as they are diffused in publick preaching, much affect not, but if gathered together by recollection, and applyed by serious consideration, then is the soul like to take the holy fire of divine grace at them.*

(76)

I rode by a Garden where I saw store of grasse growing in the walks, and other plants heaped one upon another in disorder, which had a most ungratefull sight in that place,

which

which yet did not much amiss in the adjoyning field. *Those that have given their names to God, they are his Garden, and disorderly lusts raging there, are much more provoking the eyes of divine glory then in those who are professedly profane; the man without a wedding garment might have scap't, (at least without so severe an Animadversion) if he had not intruded to that nuptiall feast.*

(77)

I had a Clove-Gilliflower of a very good sort, which being set in a cold ground, and not that care had of it that should have been, the first and second years it bear Cloves, but the third year only single white ones. *If the heart be planted with the generous purposes, and the most noble resolutions, yet will there be a forsaking of the first love, and a degenerating into low and carnall complyances; where there is not a constant culturage exercised, and care had to keep up the bent of the soul, and actuate grace, for if the last things be not better then the first, the latter end will be worse than the beginning.*

(78)

I saw two parcels of Cattel turned into one Close of ground, where at their first meeting they

they shewed their distinction by their separation and hostility, but after they had so entred common for a few dayes, their opposition ceased, and they mingled one with another, without any difference. There is nothing preserveth Faction, like Separation; a community in priviledges and preferments, dissolves those distinctions and animosities which would have been still kept a foot by a diverse aspect. The Pope in that great defection from him, renewed in the dayes of Queen *Elizabeth*, when he saw there was no likelihood of a present return, yet kept his faction on foot, by that Bull forbidding them any community with the Protestants in worship, whereby that party was kept visible and entire, which otherwise would have mouldred away, and have been swallowed up of that which was more prevalent, and they were preserved as Recusants, that would have been lost as Papists.

(79)

A Landskip having the particulars so disposed of, as that together they represented a mans head; being shew'd to many, none apprehended it other then a Landskip (as it seemed to be) but being told that it was a mans head, and seeing the reason of the representation,

tation, and their fancy possest with it, they could not apprehend it as any other. *When men unacquainted with the mystery of Godlinesse, are conversant in the externall worship of God, they are intent only upon the* opus operatum, *and are taken up meerly with the outward performance; but when the vail is taken off their hearts, they then perceive there is a further design, ordinances being so disposed by the divine grace, that the result of them may be the inward man, and the dedication of the affections of the heart to God.*

(80)

Being ingaged in a long and difficult employment, and considering how much was yet to do, I grew faint, and half resolved to desert it, but looking back and finding how many leaves were dispatched, I took courage, and resolved not to end, till I had ended. *In my progress heavenward, when I look forward and view those Legions of lusts from within to be fought with, beside those oppositions from without which emerg daily, and the many difficulties which on every side make that way strait, I am even at a stand; but when I turn mine eyes, and behold how much the grace of God hath already conquered, I resolve through divine assistance*

not to sit down till there be not a Canaanite left, for though the difficulties are many and great, yet ipso opere poscitur animus, and every fight leaves me stronger and more expert.

Pyrie Street

July 27th 1880

Aetat 20 Years

SCRIP.

Albert E. Jones

Geelong

SCRIPTURE
Obſervations.

(1)

IT is recorded of *Solomon*, that he was ſeaven years a building of the Temple, but thirteen years in building his own houſe, (1 *Kings* 6. *ult.*) not that he beſtowed more coſt or curioſity upon his own, but he had more induſtry and expedition in that of God. 'Tis a Proverb with us, of that which goes ſlowly on, that *it is Church work*; men act careleſly and coldly in things that concern the intereſt of God, but are active and affectionate in their own affairs; *The zeal of thy Houſe hath eaten me up*, was the ſpeech of him whoſe heart miſ-gave him in that he

dwelt in an houſe of Cedars, and the Ark of God under Curtains.

(2)

When *Pharoah* ſought to ſlay *Moſes* upon the ſlaughter of the *Egyptian*, *Exod*: 2. 15. We read that *Moſes fled from the face of Pharoah, and dwelt in the Land of Midian*; and yet *Heb*: 11. 27. its ſaid, *By faith he left Ægypt, not fearing the wrath of the King*. Though *Moſes's* flying out of *Egypt* was an act of preſent neceſſity, yet it was an act of former election, he had made choice to ſuffer affliction with Gods people, before ever he ſlew the *Egyptian*; ſo that though *Pharoahs* wrath was the proximate cauſe, yet it was not the remote and more principal one, but his faith in cloſing with Gods intereſt, to which therefore his leaving of *Egypt* is worthily attributed. How differently doth God deal with us, to what men uſe to do? in our eminenteſt acts of kindneſs for them, if there be any probability of an imputation that we aim at our own intereſt, the thanks is wholly loſt, & we are reckoned not as their friends, but our own: But God hath very much of charity for us, and reckons thoſe things done only upon the account of his glory, wherein yet we had much

much of reſpect to our own ſafety.

(3)

We read 2 *Sam.* 13. *ult.* That *David* was comforted concerning *Amnon*, ſeeing he was dead, when as the reaſon why he mourned for his ſon every day, was becauſe he was dead; a Paradox indeed: but that the divine providence hath ſo ordered it, that as our joyes are allayed with their griefs, ſo our griefs are counterpoiſed with their comforts, our very poyſons having their Antidotes, and the ſting of Scorpions never ſo readily and ſo ſurely cured as with the oyle of Scorpions. *David* ceaſeth to lament *Amnon* being dead, becauſe being dead he was paſt recovery; this very thing bringing eaſe to our ſorrows, that they cannot be eaſed.

(4)

We find *John Baptiſt* with moſt apparent evidence pointing out *Jeſus to be the Chriſt*, (*John* 1. 29.) yet afterwards ſends his Diſciples to him with this doubtful queſtion, *Art thou he that ſhould come, or do we look for another?* (*Matth.* 11. 13.) Though Jeſus had given by his many miracles greater evidence that he was the *Meſſias*, adding the

witneſſe of his works to the divine revelation, yet *Johns* faith is weaker. With what favourable allowances muſt even the excellencies of the people of God be laid in the ballances? this very man ſet apart by God to beat witneſſe to Chriſt, and doing that office *of preparing the way of the Lord* ſo fully, and with ſo much integrity, is here found pittifully halting; what great reaſon is there that our obedience ſhould be ſincere, for it is never full, and that our hearts ſhould be upright, for they are never perfect. But what abatement was this to *Johns* teſtimony? could the people rely on his witneſs who himſelf queſtioned it? but ſaith our Saviour, *I have greater witneſſe than that of John.* God never layes the ſtreſſe of his deſigns upon mens ſhoulders, ſo as that they ſhould miſcarry through their frailty, he ever takes care to ſecure the iſſue of his own purpoſes though inſtruments ſhew themſelves to be men and not God.

(5)

When *Joſeph* brought his father before *Pharaoh*, the Text ſaith, (*Gen:* 47. 7.) *That Jacob bleſſed Pharaoh.* Yet the Apoſtle ſaith, *Heb:* 7. 7. *That without controverſie the leſſe*

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is blessed of the better. Better in that place is taken for the more honourable; yet *Pharaoh* was the King of a potent Realme, *Jacob* the Head of no great Family; though *Pharaoh* was more honourable with men, yet *Jacob* was more honourable with God; his interest was greater in Heaven, often reckoned as one of the first three Worthies in that Court. As to the business of blessing, greatnesse can be content goodnesse should take place. A wicked King of *Israel* can call *Elisha Father*, and stile him *The Chariots of Israel, and the Horse-men thereof.* Goodnes makes it self honourable, even among those that hate it, and such as dislike the practice of it, yet like well the blessings that come by it.

(6)

When *Abraham* was to offer up *Isaac*, *He bound him, and laid him upon the Altar.* (*Gen.* 22. 9.) We read not of any reluctancy in *Isaac*; yet to make sure work he is bound. *Abraham* knew not how flesh & bloud might strive at the very pinch, and disturb the service. 'Tis good to be sure, and not to allow that any Latitude, which is sometimes refractory, always weak; it's an happy providence that prevents the hazard of a shamefull re-

treat, by taking away the means of flight. Though *Ridley* came with all willingness to the stake, yet he said to the Smith that fastned the Chain about him, *Good fellow, knock it in fast, for the flesh will have its course.* The good man knew how much ado he had to perswade it to that encounter, and he knew not how it might start at the push.

(7)

When *Peter* had an express command from the Lord *to follow him*, yet he asketh, *And what shall this man do?* (*John* 21. 21.) When there is no shew for us to dispute Gods Commands, and argue about our duty, instead of doing it, then we needlesly interpose in the concernments of others, and mind their business, not our own, making a stand in our way to Heaven, and delay our following Christ, while we turn about to look on others and are unconcernedly inquisitive after their affairs.

(8)

We have some expressions in Scripture wherein we may suppose an hyperbole, as that of the left-handed *Benjamites* slinging stones to an hairs breadth; some wherein an hyper-

hyperbole is manifeſt, as *John ult. ult.* But doth God that cannot lye allow himſelf a Latitude to ſpeak beſide the truth? or doth he comply with the exorbitant modes of men? neither; but God ſpeaking to men, ſpeaks after the manner of men; who becauſe they cannot juſt hit the white, and deſcribe the thing exactly, do when the thing is eminent, rather ſhoot beyond it, then beneath it, allowing the hearer to make ſuch abatement as the neceſſity of the thing requireth, ſometimes as the conveniency; as in thoſe (we may call them complementall) expreſſions; 1 *Sam:* 24. 14. As when *David* calls himſelf *A Dog, a Flea. Abigail will be a ſervant to waſh the feet of the ſervants of David*, verſ. 25. 41. *Ziba may take all, ſeeing the King was come again in peace.*

(9)

When I read the condition of the oath which the Spyes made to *Rahab*, (*Joſhua* 2. 19.) that *they would be quit of their oath, if at the taking of Jericho that Scarlet thread were not tyed in the window.* I thought the tying of it there, would be let alone till *Jericho* were beſieged, eſpecially to avoid ſuſpition, that the Spyes were conveyed that way; but the

firſt

first thing I read of after the Spyes departure, is *The binding of the Scarlet thread in the window:* She thought that Cord whereon her life hanged, could not be hanged out too soon, might have been too late. Oh the irrationality of a late repentance! Must the body be besieged with sickness before that work be done upon which eternal life dependeth? How often is it that that is never done, because we think to do it late; and what we intend to do anon, we therefore do never? And surely that work is fittest to be done to day, concerning which it is so unsafe to boast of to morrow?

(10)

When the brethren of *Joseph* met with trouble in *Egypt*; they said one to another, (*Gen:* 42. 21.) *We are verily guilty concerning our brother.* There were many years had passed since they had sold him, and we hear not any thing of it till now, and yet we find no prompter but their own consciences. There is this advantage by affliction, that it gives the soul a stand, and makes it look about it, begets that observation which before it had not; those threshing instruments discover that chaffe before not seen; and when we are emp-

emptied from veſſell to veſſell, we ſee thoſe Lees not till then apprehended; *Art thou come to call my ſin to remembrance, and ſlay my ſon?* (ſaith that woman) Not to call her ſin into Gods remembrance, that it might be puniſhed with the death of her ſon, as by the death of her ſon to call her ſin into her remembrance; what it was appears not, probably the unlawfull generation of that ſon forgotten long ſince, & put in the wallet behind, but expoſed to view upon this occaſion.

(11)

When I read *Jacobs* dream, and his words upon it, (*Gen:* 28. 17.) I wondered at the coherence between them; the dream repreſenting nothing but mercy, words of grace, promiſes of benefaction in the moſt abundant manner; and yet when he awakes, he cryes, *How dreadfull is this place?* who would not have expected other inference from ſuch words as thoſe? But Gods countenance though clear with ſmiles, yet ſtrikes awe in the beholder; the evidences of Gods love are ſo far from begetting preſumption, that they leave the ſoul in an holy trembling, and fear to offend. When God gives into the ſoul the Charter of its ſpiritual priviledges, and richly lades it with the fraight of divine

promi-

promiſes, then is it moſt ſenſible of its diſtance, and ballaſted with the apprehenſion of its own unworthineſs: When God makes *Abraham* of his counſel, and tells him what he would do, then cryes *Abraham*, *That he is but duſt and aſhes.*

(12)

When *Lot* parted from *Abraham*, and had his choice given him, whither he would go, he chuſeth the plain of *Jordan*, having reſpect to the fruitfulneſs of the place, and its being watered every where, but without conſideration of the wickedneſſe of the inhabitants, which yet the Spirit of God intimates ſhould have been thought of, for 'tis immediately added, (*Gen:* 13. 13.) *But the men of Sodom were ſinners before the Lord exceedingly.* But how ill this carnall project ſucceeded, beſides *the grieving his righteous ſoul from day to day, with the unrighteous converſation of the wicked*, being carried captive by the Kings, and after diſpoiled of all his ſubſtance in the ruine of *Sodom*. *It being juſt with God, that when we prize the wealth of this world, before that of a better, and the health of the body, before that of the ſoul, ſo to diſpoſe of it, that we fail of our deſign, and that proves to our loſſe*

in

in that very way wherein we intended it for our gain.

(13)

A Promiſe being made to *Abraham* of a ſon, we read (*Gen.* 17. 17.) *He fell upon his face and laughed, ſaying, Shall a child be born unto him that is an hundred years old? and ſhall Sarah that is ninety years old bear?* The like promiſe being made to *Sarah*, we read (*Gen:* 18. 12.) ſhe laughed too, ſaying, *After I am waxed old ſhall I have pleaſure? my Lord being old alſo.* Surely, there appears no ſuch difference, either in the words or laughter, as there was in Gods ſenſe of it, for *Sarah* is reproved, *Abraham* applauded. What odds doth the heart make in humane actions, God diſcerning a vaſt difference in the very ſame works; thoſe ſervices which are performed by heartleſs Formaliſts, having a rank ſavour in Gods noſtrils, the ſame ſervices acted by a truly religious Votary, being a moſt acceptable Spectacle in the eyes of divine glory.

(14)

I obſerve a ſtrange ambition in *Sarah* and *Rachel*, that rather then they would be wholly childleſs, they would have them by their maids, and that which 'tis like they would have

have stormed at upon another account, yet they themselves upon the score of satisfying their fancies, are the Authors of; and if their husbands get children to be born upon their knees, it shall qualifie the apprehensions of their own Sterility. *Lord, I am sensible of my barrenness, that I have been to thee very fruitless; the immortall seed of thy Word, how often hath it been cast upon my heart without any productions? but let my desire to fructifie be such, that I may endeavour others may bear upon my knees, that that seed through my means may be diffused to others also.*

(15)

We are told *Heb:* 9. 4. *That in the Ark there was the pot of Manna, Aarons rod that budded, and the Tables of the Covenant.* Yet (1 *Kings* 8. 9.) 'tis said, *There was nothing in the Ark but the Tables of the Covenant.* When I observed the diversity of those Texts, I thought (and I suppose truly) that the Relative ἧς had for its Correlative ἡ σκινὴ not ἡ κιβωτὸς, so that the *pot of Manna*, and *Aarons rod*, are noted as the Contents of the Holyest of Holyes, not of the *Ark*, to which agree that Scripture, *Exod:* 16. 33. where there is mention made of laying

ing *them before the Testimony, not in the Ark*, that being reserved as a peculiar *Bibliotheca* for the Tables of the Law, there being by divine appointment, a more solemn and peculiar custody allotted to them, then to any thing else in the world beside, not only to keep them for observation, as to preserve them from violence, neither abstraction nor addition being allowed there, but exact and punctual compliance; the most prudential consultations of humane reason alwayes meeting with unhappy successe. *Sauls* providence in preserving the best of the spoils of *Amalech* for sacrifice, because beside the rule, find a curse instead of acceptance, and is told, *Obedience is better than the fat of Rams.*

(16)

VVhen God sent *Gideon* to deliver *Israel*, (*Judg.6.* 12.) he bespeaks him, *The Lord is with thee, Thou mighty man of valour.* VVhat needed there mention of *Gideons* valour, when the weapons of that warfare were so be spiritual, rather then carnal, a strong faith rather then a strong arm; to blow with the Trumpets, and cry, *The sword of the Lord, and of Gideon*, required rather good Lungs, then a valourous heart; besides 'twas Gods purpose to glorifie himself

himself immediately in this delivery, therefore chose the three hundred that lapped, rather than the other thousands, so that the veriest Coward had been rather for Gods turn, then a man of courage. But though the work was the Lords, the enterprize was daring, and required a well fortifyed mind to undertake it; the exposing of three hundred in such a posture to an army that covered the earth like Grashoppers, could not but stagger him who desired a sign that God would save *Israel* by his hand, when he had thirty two thousand men following him; therefore the Lord thus bespeaks him, questionably whether Indicatively or Imparatively, to shew him so, or make him so, or at least more so, therefore the Commission is, *Go in this thy might*, or thus, *Wade mighty*; but however if *Gideon* were high in valour, he was low in humility, though cryed up by the testimony of an Angel, and so hard a matter to be a good Souldier, and not a Braggard too, yet not a word of his boasting through the whole story. God can well allow us our portion, when thereby we intrude not on his interest.

(17)

In the 2 *Sam.* 13. 5. we find *Jonadab* of counsel

counsel to *Amnon* in the ravishment of his sister *Tamar*, and in the 32. *verse* either of counsel or conscious to his murder; we read him indeed advising in the execution of the wickedness, but not admonishing of the punishment. *Those Decoyes are frequent, who cog us into danger, but there leave us. I have read of an evill spirit that was wont to entice men into mischief, and then make himself sport with their troubles; 'tis the Devils play to laugh at those miseryes, whereinto those things brought us to which he advised us.*

(18)

A charge is given by *David* to *Ziba to till the Land for Mephibosheth, and to bring him the fruits, that his masters son might have food to eat*; and yet at the same time there is a promise made, *That he should eat bread continually at the Kings Table*. Surely *Davids* provision was not so short, as that there needed a supply from *Ziba*; there might have been mention made of Rent to his Coffers, but it seems impertinent to provide food to eat, where to talk of a supply had been a disparagement: But *Mephibosheth* had a son, and 'tis probable store of Attendants, and for these is the food intended, reckoned as his,

because for his Dependants; besides, under the name of food other necessaries are understood, though lesse necessary; as bread, promised to *Mephibosheth* at *Davids* Table, because the staffe of mans life, and therefore principally mentioned, though only so, excludes not the other delicacies which at the Kings Table were to be had. *When we pray to God for our daily bread, we intend also the other conveniencies of life, and that for us and ours; and when God promiseth to give us food, so that we need not take thought what we shall eat, yet then he intends we should be provident for our own diet: Davids courtesie must be accompanied with Ziba's industry.*

(19)

In the History of the Kings of *Israel*, the Scripture refers us to the Books of *Nathan*, *Gad*, *Jasher*, and others; if these books were not [illegible], as 'tis probable they were not, yet being thus referred to, they were of Divine Authority, though not *a priore*, by Divine Inspiration, yet *a posteriore*, by Divine approbation, and like Leather money, though no silver, was yet currant being stampt; even those words of the Heathen Poet, being quoted by the Spirit, are (being so) of like Authority;

thority; but why are we referred to them for our confirmation or information? Indeed God to establish our weakness, repeats his Command that we be strengthned, *Be strong; yea, be strong*; we have the same things reiterated: God thinks not much to shoot two Arrows out of his Quiver, to strike the mark dead, that like a Partridge kill'd by a Merlyn; it may not so much as quiver a wing, though the first did mortally wound it. By two immutable things whereby it was impossible for God to lye, could God have lyed, had there been only a single asseveration; and did that impossibility arise from the Duplication? surely not to God who cannot deny himself, and changeth not; but as to us, in condescension to whose weakness God makes that Bond double, which before was so strong that Heaven and Earth should be dissolved first; but why are these books then lost? Even miracles that swadled the infant-truths of the Gospel were left off, when by time they had gathered strength to stand alone; yea, God expects we should not be alwayes Babes, and therefore reckons upon the time, whereas for the time, ye ought: *I have many things to say unto you, but you cannot bear them now*; which yet were said when they could bear them;

all things are not fit for all times; those Books might be meet for the present Generations, that were not so for those that followed. *John* points with the finger, *Behold the Lamb of God that takes away the sins of the world*; yet the Disciples are charged *To tell no man that he was the Christ.* Besides, as God will sometimes help our weakness, so at other times try our faith. Hence that universal silence, or perversion in profane story, of what the Divine makes mention; how short a touch doth *Josephus* give of the Lord Christ, who yet copiously handleth things (even to common judgement) far less memorable; yet of those Books that were written and lost, or Traditions, hath God taken care to insert so much in the Scriptures as was pertinent for his Church; for which cause those words of *Enoch* are recited by *Jude*, whereas what was written or said by him besides, is perished.

(20)

Though God be often attested to be *no respecter of persons*, yet we find him dealing differently with divers persons in divers cases. *Gideon* requires a sign more than once, and is favourably complyed with; *Zachary* doth so but once, and hath his own dumbness given him

him for an evidence; *But 'tis no wonder, if God who knows the thoughts, deal diversly to our thoughts.* *Gideons* faith like a child newly come to its feet, desires that it may be upheld by a signe, and pity it should not be led, that was willing to go. *Zachary* stands at a gaze, and seems not so much to desire confirmation, as to dispute the possibility of the thing from the improbability, arguing that such a thing would not be, because naturally it could not be, withall tacitely suspecting the Messenger; therefore the Angel tels his name, and gives a sign, not only to confirm the truth, but chastise his unbelief: They were good men both, and well beloved, but their different tempers required a different dispensation. *God is not partiall though he use variety of threshing instruments, for the good corn in all is not discovered otherwise; the wheel must be turned over some, when the rod will suffice for another.*

(21)

We read *Gen:* 3. *ult.* that when *Adam* was expulsed Paradice, *There was a flaming sword turning this way and that way to preserve the Tree of Life.* 'Tis to be wondered at, that that place then should need a Guard to

defend it, which now needs a finger to point at it, the judgements of learned men varying about nothing more, than the scite of it; no peculiar Tree, no particular beauty, distinguishing that Garden, nor yet those Rivers issuing thence, so punctually described, giving other then a guess at it. Did that Garden which *Adam* in innocency was to Till, afterwards when the ground was curst, degenerate with the rest, and more hastily into a wilderness? and as *Corruptio optimorum est pessima; So here it should be* Citissima res; *like Apostates that grow worse, more and more speedily, than other wicked ones.* But well might it be, that that Guard should be remitted; for though *Adam* at his first removall from Paradise, might have desires of returning, the present sense of so great a losse being then upon him, yet this sense every day abated, *as the strength of sin got ground and prevailed; so that that was at first desired, was afterwards lesse, & at last forgotten; besides, habits of sin gathered strength daily, and were confirmed by repeated acts, and that depravation of nature whereinto Adams fall brought mankind, was more and more inhanced, and by custome in sin man was daily farther debauched, so that as Gods judgements encreased continually, so the means of life*

were

were farther removed, and mans thoughts for it, and possibility to attain it, every day decayed.

(22)

After the death of *Jacob*, when the sons of *Israel* feared *Joseph* would remember against them what they had done to him, they make this their plea, *Forgive the trespasse of the servants of the God of thy father. There is no greater argument to prevail for a mutual compliance, then unity of Religion; for what should keep those at a distance, that are joyned together by that straitest obligation, that are one in that most superlative one thing?*

(23)

When the mother of *James* and *John* requested the Lord, (*Mat.* 20. 21.) *That her sons might sit, one on the right hand, the other on the left;* our Lord replyes to them (as it seems at the first view) quite besides the purpose, asking them a question little pertinent to that they treated him about; for what appertained their drinking of the cup he should drink of, & being baptized with the same baptisme, *to the sitting at his right hand and left, in his Kingdome?* but if we consider it, it will appear very

much, for theſe young men were ſolicitous about what was to be had, not what was to be done; their eyes were upon the end, more than the way; the reward, than the work; thought more of reaping, than ſowing, yea, before they had ſown; therefore our Lord remembers them of the Teary ſeed-time, puts them in mind of the bitter cup and baptiſme, wherein the deep waters ſhould go over their ſoul; 'twas time to tell them of the Stony, Thorny Rode, that talkt of ſetting down, before they had well ſet out. *What ſtore of Suitors would Heaven have, if there were no more to do, but go in and poſſeſſe the Land, if there were never an Anakim to be fought with firſt; beſide, the way to glory is through the place of a skull: Chriſt muſt ſuffer theſe things, and enter into his glory, to the Throne over the Thorne*; If we ſuffer with him, we ſhall be glorified together; *they that are before the Throne of God are ſuch as came out of great tribulation, and have waſhed their Robes, and made them white in the bloud of the Lamb.*

(24)

I find no ſort of men more frequent than the Phariſees in their diſputes with Chriſt, of none

none fewer that beleeved; we find these captious hearers, curious questionists, censorious observators, but have any of the Pharisees beleeved on him? these had Cats eyes that saw best in the dark, knowing men in the impertinencies of the Traditions of the Elders, and therefore witty to dispute against the truth; no men farther removed from conversion, then the carnally wise, and superstitiously religious. *But beside, to talk of Religion seems to be the business of these men, they ask what is the great Commandement in the Law, rather then take care to do it; Religion should have its rice in the head, and flow thence to the heart; but when 'tis a standing Pool there, when men are ricketty, great heads but unproportionable hearts, are all for disputation, nothing for observation: like those who study the Philosophers Stone, while they would be rationally rich, they become really poor.*

(25)

The Apostle *Peter* puts a strange question, (1 *Pet.* 3. 13.) *Who is he that will harm you, if ye be followers of that which is good? Who will?* Nay, *Who will not?* What a Cloud of sufferers upon that very account might be here called in to confute the Apostle; nay

Paul

Paul might be ſet againſt *Peter*, he ſayes, (2 *Tim.* 3. 12.) *All that will live Godly in this life muſt ſuffer tribulation*; yea, *Peter* againſt himſelf, (1 *Pet.* 2. 19.) where he ſpeaks of a man *for conſcience toward God enduring grief, ſuffering wrongfully*; but the Apoſtle ſpeaks *de jure*, not *de facto*, and verily innocency is not a little conſolation to the ſufferer; *a good conſcience carrying alwayes Balm along with it to anoint the ſtripes, and Sugar to ſweeten the bitter Cup, that tyranny or cruelty may inforce upon us; beſide, the confidence (uprightneſs having boldneſſe) makes the forehead as an iron wall, ſerenes the front, ſo that it retorts the ſhame, brings the oyl of gladneſs inſtead of the confuſion of face, which clouds the guilty: An huge ſatisfaction too ariſeth from the reflex act of the ſoul, when it looks into its ſelfe, and finds fair weather there, whereas guilt hath an ugly hue, and terrible look, and alwayes brings terrour and affrights with it.*

(26)

When the *Herodians* came to Chriſt with deſign to betray him, though the Lord had power to have avoided their cruelty, as he did that of the *Jews*, yet he chuſeth rather by a prudent reply to evade their Trap; *Cæſars* image upon their Coyn being an argument either

either of his right or power, ſo that they muſt pay Tribute out of juſtice or neceſſity, yet with ſuch a limitation as would ſurely keep them within bounds, reſerving to God his due, that that Soveraign Lord be not deprived of his right, while the petty ones be complyed with. *Our Saviour would not run himſelf into the Lyons jaws, when he might go out of his way with a good conſcience: Religion doth not entangle a man in unneceſſary and impertinent ſnares; God allows we ſhould ſtand aſide when the immediate concernments of his glory do not call us out; precious in the ſight of the Lord is the death of his Saints, and therefore to be expoſed, but upon a very eminent account, not ſquandered away: Thoſe that would not accept deliverance, did ſo, not becauſe they were prodigal of their lives, but could not have equall conditions; for the ſimplicity of the Goſpel, and Dove-like innocency, may well ſhake hands with the Serpentine prudence, and an honeſt policy.*

(27)

WWhen our Saviour *ſent out the ſeventy Diſciples* to preach, he charged them *not to go from houſe to houſe, Luke* 10. 7. yet *Paul* herein witneſſeth his integrity to the Elders of the

the Church of *Epheſus*, that he had taught *them publickly, and from houſe to houſe*, (*Acts* 20. 20.) *Pauls* practice did not claſh with the Lords precept; our Lord forbids ſuch a going from houſe to houſe, as was upon the account, not of teaching, but of entertainment. *He would not that his ſervants ſhould (like beggars) go from dore to dore; low and unworthy ways for lively-hood, agree not with the profeſſion of thoſe whoſe maintenance is cal'd* double honour; *They are ſent out without a ſcrip, yet muſt make no baſe ſhift for their proviſion; but obſerve a comely gravity in the ſame houſe, remain eating and drinking ſuch things as they give, not by an unhandſome crouching to beg that hire, which a true labourer may challenge as his due.*

(28)

In the charge which *Paul* gives *Timothy*, *to bring the things he left at Troas*, he takes eſpeciall care for his *Books* and *Parchments*. *The chiefeſt furniture of a Miniſter is his Library, and that which men reckon much as his commendation, that he is a good Scholar, there being nothing more contemptible then a dull headed illiterate Preacher; but here's the miſchief of it, that while they require Brick of us,*

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they give us no Straw, their maintenance being ſuch, that if it hold out to buy a Cloak, there is nothing left for Books and Parchments.

(29)

When our Lord was invited to the Phariſees houſe, he ſets down with unwaſhen hands, (*Luke* 11. 38.) 'twas not unknown to him what was the Tradition of the Elders, or the Phariſees judgement in that reſpect, neither may we think him uncomplying with ſuch things of decency and cleanlineſſe, as humanity required; and though he might with a good conſcience, and would 'tis probable have waſhed afore dinner, yet we ſee him therefore refuſing it, becauſe they would make that neceſſary which was indifferent. *The very* Eſſe *of external worſhip being divine appointment; while men go about to make that Religious which God left as indifferent, they actually deſtroy what they intend to eſtabliſh; for which cauſe the Lord doth not only reprove ſuch injunctions of theirs as were contrary to Gods Law, but ſuch as were beſide it, arguing hereby that they worſhipped God in vain, becauſe* they taught for Doctrine the Commandements of men; *and this very thing emphatically ſets a Character upon* Jeroboams *time, appointed*

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by him for worship, that it was the month which he had devised of his own heart.

(30)

He that should have read that prophesie in *Hosea*, (*Hos.* 12. 1.) would little have thought of such an interpretation as the Spirit giveth; for who would have imagined that those words, *Out of Ægypt have I called my son*, should foretell *Josephs* bringing up Jesus out of *Egypt*. *'Tis hard to deduce certain conclusions from passages meerly prophetical, and as dangerous to engage in things of practice, only upon the conduct of such light as those places afford, they being intended rather for confirmation than narration: for which cause we find those predictions of our Saviour concerning his sufferings and resurrection, hid from the Apostles; but after they were effected*, then they remembred that he had said these things unto them, and they beleeved the Scriptures, and the word which Jesus had spoken.

(31)

When I heard *Herods* promise and oath to the daughter of *Herodias*, *That he would give her whatsoever she should ask, to the half of his Kingdome*, (*Mark* 6. 22.) I expected she should

ſhould have come in and requeſted ſome luſty boon, a Dutchy at the leaſt, but behold ſhe deſires *John Baptiſts* head in a Charger; there could be no ſuch ſatisfaction in the *Heremites* head, that the impotent ſoul ſhould thus deſire it, if malice had not ſet ſo great a price upon it: *But whither will not the ſpirit of revenge tranſport us? the good man had reproved an inceſtuous marriage, and no leſſe then his head muſt pay for it, though purchaſed at ſo dear a rate, as halfe a Kingdome; but it ſeldome is, that the purchaſes revenge maketh, are not like Copy-hold Land, paid for twice, as this woman in a ſhort time after dearly found; for what the Prophet reproved, Cæſar diſallows and puniſheth.*

(32)

When *Mary Magdalen ſtood weeping at the Sepulchre, ſhe turns about and ſeeth Jeſus, but knew him not, Joh.*20.14. It doth not appear that the body of Jeſus was changed after his reſurrection, as to what it might be known from another by; for he ſhews *Thomas the print of his nails*, and 'tis ſaid of the Diſciples travelling to *Emaus*, *That their eyes were withholden that they ſhould not know him*, implying that otherwiſe they would; but we find no ſuch

such cause here, yet she mistakes him for the *Gardiner*. *The good woman was intent upon her sorrow, and was surprized with so sudden and unexpected a discovery: It is most dark at day break, and Gods way of revealing himself is usually by contraryes, as* Abraham *believed in hope, against hope; God steps in with such unlooked for mercies, that his people doth not believe their own enjoyments*; Psal. 126. 1. *When God turned again the captivity of Sion, we were like those that dream, Thought they dreamed, not crediting that deliverance reall, but imaginary; when we think comforts are farthest off, 'tis but turn about, and they are before us, for God delighteth that his mighty arm be made apparent, and then to save when his people have no power, and there is none shut up nor left.*

(33)

Our Lord sayes to *Mary* (*John* 20. 15.) *Woman why weepest thou? whom seekest thou?* and yet she knows him not; but when he says *Mary*, she cryes *Rabboni*; when he bespeaks her with the generall name of *Woman*, he is undiscovered to her, but when by the peculiar name of *Mary*, he is own'd by her as *Master*; *So great a difference there is between general*

neral and particular calling; how many have unprofitably heard Christ speaking to them in his word, till he hath called them by name, and that word by a particular application hath been laid upon their hearts? Yea, what odds is there between publick preaching, and particular speaking? how many have received more instruction and edification by one hours private discourse, than by multiplyed hours spent in publick Sermons; and much were it to be wished, that there were care had, as to teach publickly, so also from house to house.

(34)

When the man asketh our Lord whether there were many that should be saved, *Luke* 13. 23. instead of answering his curiosity he replyeth by a profitable admonition; he diverteth his thoughts from the useless speculation of an abstracted general, into the usefull consideration of his particular interest, that instead of knowing the number of those that should be saved, he should strive to be one of the number; well were it, if those little-edifying questions between *Calvin* and *Arminius* about Calling and Election, were converted into serious endeavours *to make our*

calling and election ſure, and there were more care to advance Chriſts Kingdome in our hearts, then to diſpute when and where his perſonal Reign ſhall be upon the earth.

(35)

If that controverſie had been propoſed to one of our *Rabbies*, which the woman of *Samaria* did to Jeſus, (*John* 4. 10.) *Whether Mount Gerizim, or Jeruſalem, were the place where men ought to worſhip*, they would have told you a ſtory out of antiquity, wherein poſſibly they would have reached no higher than the age after *Sanballat*, and ſo have miſt of the true ſtream, by not aſcending to the true Primitive fountain; but our Lord reduceth this controverſie about worſhip to the proper conſideration of the true object of worſhip, not diſputing how, or where, or when, but what was to be worſhipped, and directing the mind to ſuch worſhip as was ſutable, (and therefore likely to be acceptable) *viz.* ſpiritual, like the Spirit we worſhip; and therefore we ſhall find God calling men off from Ceremony, as he hath call'd them on to further diſcovery; as he revealed himſelf more clearly in Goſpel light, ſo the ſhaddows fled away, and Ceremonies were reduced to be

be much more simple in furniture, and fewer in number.

(36)

The Apostle *James* layes a necessity upon us to make our faith publick by good works, (*James* 2. *ult.*) saying, *Faith without works is dead*; yet the Apostle *Paul* enjoyns us to keep our faith private, saying, *Hast thou faith? have it to thy self before God*, *Rom.* 14. 22. Not that the Apostle *Paul* who had so manifoldly evinced the excellency of faith, and its efficacy to justification, was unwilling it should be manifested by its fruits, or were not as much for good works as the other; but the difference between them is in the different faith spoken of; St *James* speaking of that general faith, St *Paul* of a particular; the object of the first being all Gods will revealed; the object of the latter being something concerning which Gods will hath not been particularly revealed; the first is that for which there must be a contending by the Saints; but no contending for the latter, no imposing of that upon others, no censuring, no judging for not observance; to be zealous in the first is faithfulness, in the latter is factiousness; of that there must be a publick

profession, of this such a private observation as may agree with the generals we allow, and with our particular perswasion; no dissolving of the golden Chain of Christian Charity for any difference of judgement in this, wherein a thing and its contrary, eating and not eating, a day and not a day, may be alike laudably observed.

(37)

We find the reason why God brought variety of judgements upon the *Jews*, till he had removed them out of his sight, and destroyed their City by *Nebuchadnezzar*, to be the sins of *Manasseh*, and the innocent bloud which he shed, which the Lord would not pardon 2 *Kings* 24.3,4. yet we read those sins were pardoned to *Manesseh*, upon his faith and repentance; and the present judgement under which he suffered, removed; yea *Manasseh* departed this life long before the destruction of *Jerusalem*, so that the calamities then suffered, little pertained unto him, whom the grave had secured against such after-claps; but though *Manasseh* were dead, and his iniquities forgiven to him, yet his posterity did approve his doings: That reformation begun by himself, and carried on to much perfection

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by his son *Josiah*, was quickly interrupted by the wicked posterity that followed, they by their assent subscribed to the long Bed-roll of those sins which the Father had disclaimed, and added a new score of their own iniquities; therefore it was just with God to reckon to them, and make them pay that account which they themselves had approved; and this is the way whereby a wicked generation may entail themselves heirs to the iniquities, and consequently to the plagues of all precedent ages; thus all the bloud from that of righteous *Abel*, to that of *Zacharias* the son of *Barachias*, is reckoned to the unbeleeving *Jews*, and therefore wrath brought upon them to the uttermost: Wherefore no wonder if we see estates gotten by bribery, or oppression, melting away like the untimely fruit of a woman, while the succeeding heirs instead of making due restitution, justifie the rapines of their progenitors, and spend that by riot and prodigality which they got by extortion and cruelty.

(38)

When our Lord commanded the Legion out of the possessed that haunted the Tombs, (*Mark* 5. 10.) we read *That he besought him*

him much, that he would not ſend them out of the Countrey; I began to think why the Devils ſhould deſire to abide in thoſe parts, but I found the people of the place came to Chriſt, *and deſired him to depart out of their Countrey*; no wonder the Devils deſire there to abide, where the people pray the Lord to be gone; 'tis a ſweet content to the Devils to have their Manſion there, where the inhabitants love their Hogs more than their ſouls, and give Chriſt not ſo much entertainment as they would do a Swineherd. 'Tis like theſe were Countrey-Farmers, who knew no more Religion than a Collect for rain and fair weather in its ſeaſon. God hath promiſed his preſence where two or three are gathered together about the affairs of his worſhip, and the Lord ſaith, *His Father and He will come and ſup, and make their abode with him who loveth him & keepeth his Commandements; ſo contrarily, the Devils delight to poſſeſſe thoſe houſes from whence all acts of Religion are baniſhed, and God is not named, unleſſe, as by the damned in hell, that he may be blaſphemed.*

But whereas one Evangeliſt ſayes, *not out of the Countrey*, another ſayes *not into the deep*; though verily, there be not much difference between Hell and ſome houſes, as to

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the ſins and blaſphemies committed there, yet is there odds to the torments. Hell is Gods houſe of Correction, from whence thoſe ſpirits are ſometimes ſent to be the Executioners of Gods diſpleaſure, and it is their terrour to be remitted thither, therefore we hear them crying out to our Lord, *Not to torment them, not to ſend them into the place of torment.* Till the conſummation there is uſe of the Miniſtry of thoſe evill Angels, and till then (I think 'tis probable) their ſufferings are not alwayes alike grievous, nor yet their ſins till then at the higheſt; for though their executions be according to command, yet their malice in the execution encreaſeth their tranſgreſſion; and though they are now reſerved in everlaſting Chains under darkneſſe, yet it is to the judgement of the laſt day, when that everlaſting fire prepared for the Devil and his Angels, ſhall be ready for them.

(39)

The Diſciples might well marvell at that queſtion of our Saviour, (*Matth.* 9. 20.) when he asketh, *Who touched me?* The people preſt upon him, and thronged him, and he might rather ask, *Who touched him not?* than *who did?* Alas, thoſe many thronged

without conſideration, without deſign; and as they preſt without any purpoſe, ſo to no purpoſe; as without intention to be benefited, ſo without benefit; but the touching of Chriſt was a plot of the womans, a project to be healed, an act directed to that end; for which cauſe the Scripture reports her healing not as caſual, but the reſult of her deſign, and therefore records the diſcourſe which ſhe had with her own heart about it; ſuch touching of Chriſt, had power to extract virtue from him, and attract it, to bring it out from him, and bring it in to her, whereas the other left him as it found him, no diffuſing of efficacy to thoſe, who were not prepared by any thought for it; *ſo great a difference is there between doing what we mind, and not minding what we do; the means of grace are ſeldome applyed to with deſign, and deſire of benefit, that men are diſmiſt altogether without what they came for; but never marvel if thoſe are ſent away without any ſpiritual profit, that came without any other deſign then to ſee and be ſeen.*

(40)

When our Lord in the ſtorm is awaked by his Diſciples, (*Mark* 4. 38.) they propoſe ſuch

such a question as doth tacitely charg him with a neglect of their lives, *Master, carest thou not that we perish?* I expected rather they would have minded him of his own danger, than have complained that he minded not theirs; for his jeopardy was greater being asleep, and at least the same, being embarqued with them in the same bottome. But thus it often is with the servants of God in their distresses, that they are apt to charge God foolishly, and say of their sufferings as the wicked of their sins, *The Lord doth not see, neither doth the holy One of Israel regard; when as in all their afflictions, he is afflicted, and their griefs are his: He hath entwisted their good with his interest, and he that toucheth them, toucheth the Apple of his eye; then will the Lord be wanting to secure his own cause, when he is careless whether those perish who uprightly serve him.*

(41)

When I read of the simplicity of *John* the *Baptist*, I admire to hear that *Herod* feared him, such a simple Fellow in such mean array, with a Leather Girdle, and Rayment of Camels hair, poorly clad, and meanly fed, to be a terror to so great a Potentate; if he had

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had been in his *Pontificalibus*, with his Cross-Keyes and Triple-Crown, and the Thunderbolt of Excommunication in his hand, he might have scared a Prince; but saith the Text, *He knew him to be a just man, and an holy.* What an honourable impression doth holiness fix upon the fore-heads of the righteous? what an awe it begets in the greatest, in the vilest; even the very *Rabshakehs* while they scoffe, they tremble. *That Image of God to which the Lion crouch't, when Adam was in innocency, and the fierce Tiger did his homage, where 'tis renewed it makes the meanest honourable, and brings to remembrance that God, to whom the proudest must give up their accounts.*

(42)

John in the *Revelation* declareth his error *in worshipping the Angel that shewed unto him those things*, (Rev: 19. 10.) We find him an impartial reporter against himself, so great a fault set down without any the least extenuation, not so much as a mistake pleaded; the Angel indeed in his answer seems to imply, that *John* thought him other than one of his fellow-servants, but *John* himself calls him *one of the seven Angels with the vials. So free are the servants of God to take shame to themselves,*

ſelves, while others ranſack far and neer to find out excuſes to palliate their crimes, or poſt them to others, (as Saul chargeth his ſparing the ſpoils of Amaleck upon the people, whoſe voyce he obeyed) they are full and open in their confeſſions, and ready to take that blame from which all would acquit them, beſides themſelves; they cry like David, Lord, I have ſinned, and I have done wickedly, but theſe ſheep, what have they done? But which is yet more, we find *John* not long after faulty upon the very ſame account, (*Rev:* 22. 8.) and it ſeems very probable if you compare *Cap:* 19. *verſ.* 10. with *Cap.* 21. *verſ.* 9. to the very ſame Angel; he that had ſo clearly before diſcovered himſelf to be a fellow-ſervant, and ſo ſeriouſly admoniſhed him not to do it, and ſo fairly directed him to the proper object of worſhip; ſurely, there is ſomething in it, that ſo holy a perſon as *John*, ſo informed before hand, and at the time of ſuch divine Revelations, ſhould be ſet forth to us, thus the ſecond time failing; but verily God foreſaw what great idolatry there would be committed in the world by the worſhipping of Saints, and therefore by this action of *Johns* either fore-ſhewed it, or preſented a Caution againſt it; a Caution indeed, for how

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great an argument is it, *That Saints are not to be worshipped, seeing they are but fellow-servants? for can that Soveraign Lord endure that servants should be made his fellows, or that fellow-servants should have such worship from their equals, if not in present, yet at least in future enjoyments?*

(43)

The Apostle *Paul* in that his reasoning the case with his *Corinthians*, (2 *Cor* 12. 18.) useth much of argument to excuse his not putting them to charges; we might have expected rather something of Apology that he had been burdensome, than that he had not; but it is an ordinary Craft to charge the not requiring of those courtesies (when the opportunity to do them are past) as an unkindness, which if requested when in their season, would have been grumbled at; but what cannot be reckoned as a down-right injury, is yet imputed as a designe; this not being burdensome as a crafty fetch to draw them in, that they might be more securely and fully preyed upon afterwards by those whom he sent to gather his harvest after him; as if *Titus* and the brother that came with him, were appointed to do that which *Paul* would not; so impossible

ſible is it for a Miniſter of the Goſpel not to have even his good evil ſpoken of; theſe very men that quarrelled with *Paul* becauſe he put them not to charges, were contented the falſe Apoſtles ſhould bring them into bondage, devour e them, take of them, buffet them on the face. *The vile exorbitants of lewd Teachers, are more favourably ſuffered than the pious endeavours of religious Paſtors, wherein the edification of their flock is meerly intended.*

(44)

In that Treatment which our Saviour gives the multitudes that followed him, he ſeems very impolitick in drawing Diſciples after him, to profeſſe, *That who will be his Diſciple, muſt hate father and mother, wife and children, houſes and Lands, muſt take up the Croſſe and follow him.* To give ſuch hard Almonds to ſuch ſoft Teeth; was this the way? a Countrey perſon would have taken another courſe, he would have feaſted his neighbours with good cheer, and have ſoaked their hearts with ſtrong liquor to have molified their affections, & have made their minds plyable, this had been a likely way to have done good, to have brought them fairly on; but our Lord

likes no Cupboard Suitors, not those who follow him for the Loaves, his servants must meet with storms, therefore he is for such as will stand to their tackling; 'tis seldom therefore but the Lord quickly tryes what mettal they are of: Those that draw Disciples after them, they number their followers by the poll, but our Lord (as *Gideon* with his Army) sends thousands away that are base and faint-hearted, wherefore they are often alarmed, and it never is that Godliness is long prosperous, that those who are approved may be made manifest, and they that are otherwise may not be hid.

(45)

We do not read that the men which owned the Colt were any of the followers of Jesus; yet assoon as they were told by the Disciples which were sent, *That the Lord had need of him*, without further dispute they let him go (an invincible argument with cōsiderate men) what could there be replyed in such a case? had it been equall to have denyed? Might not that Soveraign Lord require for his own use, who supplyes so much for ours? may he not justly take any thing that gives all? *What a ready compliance is there in particular natures,*

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to that which is more univerſall? The heavy water will ſhift its Region, and from the low valleys, ſpout over the lofty mountains to avoid a Vacuum; and the maſſy Iron forgot its weight, and ſwam like Cork at the command of the Prophet; and ſhall not every creature deny its private intereſt to ſerve him, upon whoſe influence the whole world depends? and it were better ten thouſand worlds ſhould periſh, then he ſhould be in the leaſt a ſufferer: And ſhall we boggle to part from thoſe vile luſts upon his account, concerning which it may be askt, What profit had ye in thoſe things? *Well may thoſe generous Heroes be memorized now, and to eternity, who were willing to be blotted out of Gods Book, and be accurſed from Chriſt, rather than the eminent concernments of divine glory ſhould be impaired; could theſe thus freely ſacrifice their Hecatombs, when we make ſo dainty of our Turtle Doves, and young Pigeons?*

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